



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

26th Year of Publication.

CHRIST, THE IDEAL TEACHER

"I HAVE COME that ye may have life, and that ye may have it more abundantly." Such was Christ's message to the world—a world stained with the blackest idolatry. All that is good in the world today we owe to Christ. If innocence and humanity sit enthroned in the hearts of men, if justice reigns supreme in the courts, if happiness is recognized as a legitimate aspiration, then we owe all this to Christ's teachings. But, turn where you will, the pressure of the world is against His teachings; pride, ignorance, and sin would quench forever that invincible "Light." As Christians, Christ is our Ideal; as Catholic teachers, He is our Great Exemplar. It is for us to imitate His teachings, His virtues, His loyalty, and enthrone Him once more in that world from which foolish men would banish Him.

Before the advent of Christianity, men pondered on the pages of the mystic and subtle philosophies of the Orient, imitated the virtues of their ancestors, offered incense to their gods, and doing this believed themselves cultured and educated. Woman had no place in society, she was merely the slave of man; and the great masses of population were excluded from any educational benefits.

When Christ came, His teachings were meant for all, rich and poor alike. He did not boast of His skill in the Greek or Latin tongues, nor of His proficiency in the sciences of the day. His school was not beneath the porticoes of the richly adorned temples; it was out on the mossy plot beneath the shady elm, or in the crude boat of some poor fisherman. His words, His voice, His magnetic personality, drew all mankind to Him; twelve ignorant fishermen gave up all to be with Him, knowing the while that their Master "had not even a stone on which to lay His head." Multitudes crowded around Him, followed Him from place to place, forgetful of home, of loved ones, even of food.

Though Divine, Christ was also human, and as man He suffered the pangs and the trials of human nature. He understood the people who crowded around him. He was considerate of their needs, and He even worked miracles to feed them. As He walked through the fields of golden grain, He would illustrate His teachings by parables. To the farmer He told the story, "A man went out to sow his seed"; to the rich and haughty He spoke of "The Pharisee and the Publican." His teachings were ever full of pictures drawn from nature, incidents of everyday life, such as the story of the "Good Samaritan," and that of the "Prodigal Son."

Christ's teachings were full of wisdom—every word was material for thought. All listened to Him, and His manner was so convincing, His truths so clearly stated that even the most uneducated could comprehend them. The truth of His words was enforced by the perfection of His life. His teachings were earnest and full of sympathy. He did not hold Himself aloof from His hearers, but walked with them, talked with them and ate with them; thus becoming one of them. He was after all, in the eyes of the people, only the son of a humble carpenter. How He had acquired all His learning amazed even the Doctors of the Law; they did not know, but when the waters of Baptism washed their souls spotless as the lily of the field, they realized that Christ was more than man—He was God.

Thus we see that Christ was the greatest Teacher the world has ever known. Scientific men may go to the limit in trying to dethrone Him, human genius, popular prejudice, and suspicion may be drawn up against Him. Humanly speaking, He was only a Nazarene, whose whole life, Scripture tells us, was spent in preaching, teaching, and doing good to all; yet His teachings and His divine example have left impressions that can never be blotted from the heart of men.

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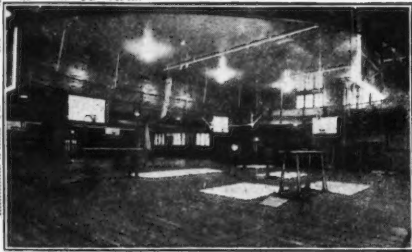
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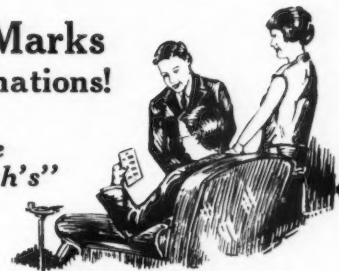
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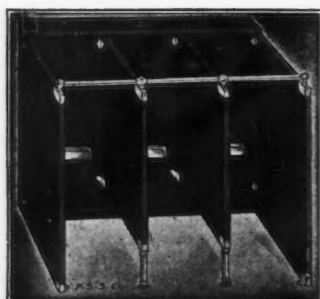
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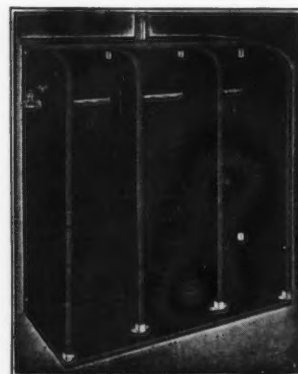
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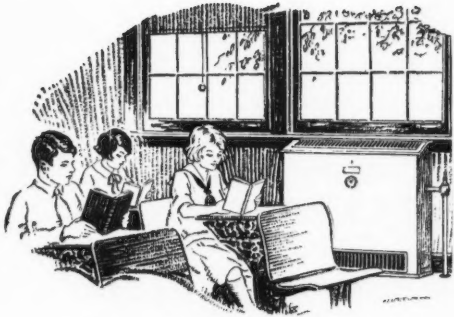
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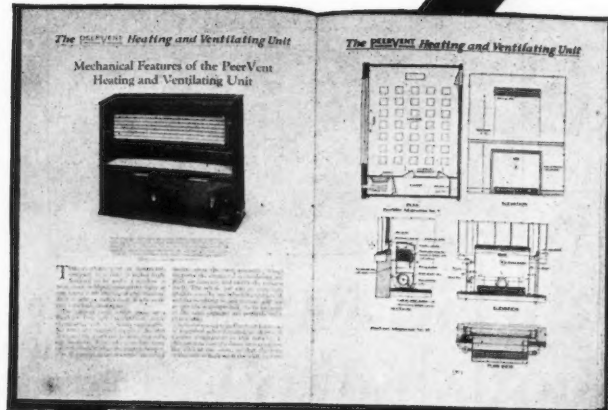
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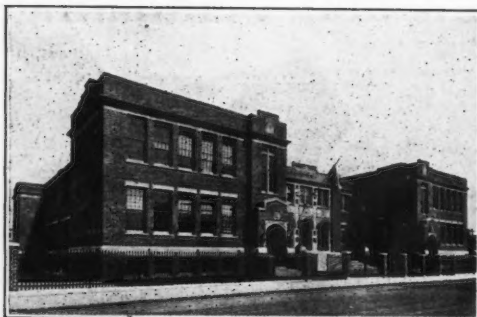
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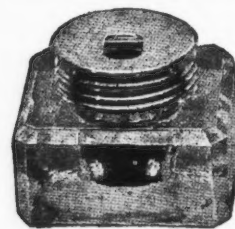
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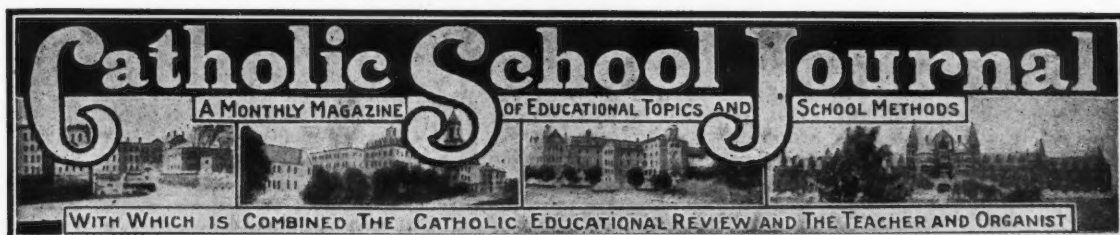
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Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

ROOM AT THE TOP FOR TEACHERS.—The systematic way in which educational matters are taken in hand in the United States when attention has been directed to their merit is illustrated by the fact that no fewer than 242 sight-saving classes have been instituted at various points throughout the country, with the object of providing proper educational facilities for children who, though not blind, are afflicted with vision so defective as seriously to retard their work at school. Such children, it is asserted, cannot be properly educated either in a grade school or in a school for the blind, and that is why special provision is made for them in these sight-saving classes..

The managing director of the National Committee for the Prevention of Blindness, Lewis H. Carris, has issued a circular, however, in which he observes that to carry into effect completely the work which sight-saving classes are engaged would necessitate the establishment of 5,000 such classes in the country at large, and that even if the money for this were in hand it could not be accomplished because of the lack of teachers properly trained to carry it on. A course for the training of such teachers conducted at the University of Cincinnati during the recent summer session was numerous attended, as was also a similar course at New York University during the winter. In spite of the additions which have been made to the number of teachers qualified for the work there is still a wide disparity between their number and the magnitude of the task that needs to be performed.

In this, as in other departments, the demand for education in the United States has increased at a far greater rate than the number of fully qualified teachers.

"NEWSPAPER ENGLISH."—How does bad form in the use of language begin? It might be hard to answer the question in a single sentence, but one clue to the mystery appeared in a much-read column of a well-known newspaper the other day. The writer of the column pretended to be speculating as to what was done with a talkative and belligerent woman propagandist who called at the White House to argue with the President. He had not been able to discover what course was taken with the woman by the secret service guards, but suggested that "Maybe they just threw her out the window".

As Polonius might have declared, "Threw her out the window" is "a vile phrase," but any unusual

form of words which has obtained the sanction of "The Line" will be noted and imitated far and wide, for the humorist of the moment, whoever he may be, holds a high place in the imaginations of readers, and most of them firmly believe that to imitate him is to be witty. In consequence, the careless phrase, "Threw her out the window" is likely to be picked up and employed by thousands, some of whom undoubtedly are familiar with correct usage, but most of whom would not know a preposition from a hole in the ground. Pretty soon the youngsters on the staffs of newspapers will be putting "Threw her out the window" into print on their own account, and it will become widely established in usage, and very hard to correct.

"English and Newspaper English" was the title of a sarcastic essay by Richard Grant White, who will be remembered for his efforts to stem the deterioration of language exhibited in the American daily press of half a century ago. There was warrant at the time for the caustic criticism embodied in this caption, but it would be rash to affirm that conditions have improved. Many of the solecisms which he exposed were laughed out of existence, but quite as many new ones have arisen in their place. Young people desirous of acquiring correct English will find their safest models not in the daily papers, but in books by standard authors. Yet newspapers are not to be ignored. They keep their readers in touch with the age. To get from a newspaper the best it has to give, one must learn to exercise good judgment. Carried on under competent instructors, the reading of newspapers has been known to produce valuable results in the English departments of graded schools.

INCREASE OF EDUCATION.—While influential agencies are now at work for the purpose of inducing the rising generation to avail itself of opportunities for higher education, it is interesting to know that for some time past there has been a tendency on the part of a constantly increasing number of young Americans to take that course without being especially urged.

Statistics collected by the government Bureau of Education show that in the years from 1890 to 1924 registration in approximately one thousand colleges, universities and professional schools in the United States increased nearly six times as rapidly as population, the number of students in these institutions rising from 162,000 to 664,000, a growth of 450 per cent. During the same period the enrollment

in secondary schools increased nearly twelve times as fast as the population.

These statistics give force to the propaganda in favor of higher education, which is based on the argument that it has become a necessity of the time. Once there was little call for learning outside of the "learned professions". Today it is practically indispensable for success in the ordinary business of life. Educated intelligence has become a factor in the competition for employment. A man who is looking for help in his business naturally wants the most competent help it is possible to secure.

SCHOOL VENTILATION.—For a long time it has been conceded that school ventilating systems in general have been seriously defective in two respects—that they cost too much, and that they are inefficient. There are exceptions, of course, but this has been the general condition. Professor Winslow, of Yale University, who is president of the American Public Health Association, has given close attention to the subject for a long time, and his conclusions are certain to command respectful attention.

He declares that present methods as a rule waste many millions of dollars—that the cost of their installation is far greater than it should be, and so is the outlay for their upkeep, and that in spite of their cost they fail to give satisfactory results. Teachers and children are their victims, suffering from colds and other diseases which are directly or indirectly traceable to imperfect ventilation. With better ventilation of school buildings, which is entirely feasible, there would be fewer colds, less anemia, not so many teachers and children complaining of being chronically tired out.

Professor Winslow has studied the conditions of school room ventilation, and suggests a remedy which is simple and at the same time inexpensive. He proposes a system of exhaust ducts located on the inside walls, radiators under the windows and deflectors at the windows. By this arrangement the fresh air would be heated by the radiators as it comes into the room, while the foul air would go out through the exhaust ducts, and the occupants of the room would be protected from exposure to drafts. Fans to direct the foul air through the exhaust ducts are essential, but the cost of installing and running them would be comparatively small. Without them, especially in cold weather, Professor Winslow affirms, the removal of foul air and the avoidance of drafts cannot be ensured.

It would be remarkable if engineers and architects and janitors, who, time out of mind, in innumerable instances, have posed as final authorities on the subject, but who rarely have been in agreement, should accept the dictum of Professor Winslow without controversy, and retire from the field. In all probability he will find that he has a fight on his hands. The fight will be interesting, and its outcome important to everyone, young or old, obliged to spend hours a day in the atmosphere of the schoolroom.

THE EUCHARISTIC CONGRESS.—Not material but spiritual significance measures the true glory of the Church; yet widely and long and deservedly will the Eucharistic Congress at Chicago in June of this year be remembered for the impressive demonstration it af-

forded of the vitality of religious faith and its influence in the affairs of men. Noteworthy from a scholastic standpoint was the portion of the programme devoted especially to education. When, in the morning, the Mass was celebrated at Soldiers' Field, a congregation of fully two hundred thousand worshippers occupied the stadium, forming a spectacle hardly less inspiring than that of the thirty thousand students from Catholic high schools who poured forth their voices in sacred song. Marvelously beautiful and uplifting was the burst of melodious sound when the mammoth choir sang "The Nation's Consecration", which had been designated as the official hymn of the Congress. Incommunicably picturesque as were the color effects of the spectacle, the newspaper reporters struggled to describe them, none, of course omitting notice of the Stars and Stripes waving high in air, outlined against the blue sky above, the variously colored banners of the students' respective institutions, enhancing the glowing brightness of the whole.

Education Day was only one feature in a varied programme, the incidents of which, fully reported in the press, were made familiar to the public all over the land day by day as the great event proceeded. Of the ceremony as a whole, a Protestant divine and educator, the Rev. O. S. Davis, D.D., President of the Chicago Theological Seminary, writing an elaborate account for an Eastern secular periodical of wide circulation, observes:

"Every resource was drawn upon to the full in order to make the Congress the most splendid event possible. Nothing ever has been seen in America that could surpass the result. In color, in symbolism, in stately march, in the timing of events, in dramatic effects realized by great groups acting in concert, it dwarfed any civic ceremony that ever had been seen by the hundreds of thousands of spectators. One was swept off his feet by the overwhelming effect of procession, song, and stately ritual which was charged with the deepest and most sacred symbolism."

The same writer, remarking upon "the masterful leadership of the Congress", concedes that "the greater clergy were men of strength. The Legate, Cardinal Bonzano, was well chosen. Cardinal Mundelein is one of the outstanding ecclesiastical statesmen of any church. The young seminarians were vigorous and promising Americans."

In the estimation of this non-Catholic spectator, "the most thrilling and dramatic of all the services, excepting, perhaps, the final procession at Mundelein", was that on Tuesday evening at Soldiers' Field, when men to the number of one hundred and fifty thousand took the Holy Name pledge, followed by the lighting of one hundred and fifty thousand candles, each carried by a member of the mighty assembly. For the information of his Protestant readers he explains:

"The pledge of the Holy Name Society, of which there are in round numbers three million members, is as follows:

"I pledge my loyalty to my flag and my country and to the God-given principles of freedom, justice, and happiness for which it stands. I pledge my support to all lawful authority, both civil and religious. I dedicate my manhood to the honor of the sacred name of Jesus Christ and beg that He will keep me faithful to these pledges until death."

This pledge was read by Bishop Hoban, of Chicago, and the response was made by the vast throng of men with clear tones. To all who heard it the significance of such a dedication was thrilling."

Space remains for only one more extract from this intelligently appreciative non-Catholic's remarks:

"The Congress moved on a level quite beyond suspicion or reproach as to its political purpose or influence. Doubtless sinister interpretation might be unearthed by an eager member of the Ku Klux Klan, which is a state of mind quite as much as an organization. Such suspicions will be difficult to confirm in the mind of one who is fair and generous. Certain impressions remain vividly in the mind of a Protestant writer. The first is that of the age-long doctrines and ritual of the Roman Catholic Church. In contrast with the divisions and the incoherence of much of our Protestant faith and practice appeared the unity and the power of the old Church."

Intelligent Americans, irrespective of creed, who have been irritated and alarmed by manifestations of intolerance and enmity springing from bigotry begotten of ignorance, will welcome the evidence visible in various quarters that the Eucharistic Congress has exerted a wholesome influence of an educational character, by conveying to many who harbored erroneous and harmful notions on the subject reliable intimations of the real nature of the Catholic Church.

Reflections on the Diocesan High School Movement

By Rev. Joseph V. S. McClancy, A.B.

THE larger centers of Catholic population in this country are just now interested in one chief educational question, namely the diocesan high school. This interest has to do with the gathering of funds, the production of buildings, the equipment of them and the enrollment of the largest possible number of children. As in the field of elementary education, the urging is the desire to guard the morals and to hand down the traditions of our holy faith.

The diocesan high school does not mean the passing of the parish high school entirely or of the community academy. Their history has been long and revered, and most Catholics who have come into power have made their way to the front through the education imparted in the parish and the community secondary schools. But their facilities are not great enough to handle the demands of the Catholic youth of our hour for an advanced training under Catholic auspices. Hence Bishops, in attachment to their oath of office, have grown busy with the work of locating here and there in their dioceses a secondary school erected and maintained from a diocesan source.

Those of our readers whose concern turns about the diocesan high school will welcome comments on the movement from a diocese which opens five diocesan high schools this fall. These remarks will make their best impression if set forth under five headings: (1) the problem of the sexes; (2) the problem of the staff; (3) the problem of building planning; (4) the problem of adequate equipment; (5) the problem of sane financing.

The Problem of the Sexes

The equality of the sexes has been a tenet of the Catholic Church from her birthday. No factor in the world's history contributed so much to the present appreciation of the equal rights of man and woman as did the faith which is our proud heritage. From early times the Catholic religion held that both man and woman came from God, that both have been endowed with the gifts that make for the free adherence to the Commandments of God and that both are being guided by the hand of Providence along the ways of a short span of earthly years to a destiny which is eternal.

In line with this doctrine the Church consistently welcomes into her schools both the males and the females. Now that diocesan high schools are coming into power, the Bishops must be alert to the provision of secondary training for both the boys and the girls. Any other policy would be out of keeping with the traditions of the Church and the requirements of the age.

Educators in general have been toying for years with the problem of the sexes. Some want high schools wherein the sexes meet in the same classrooms and in the same playground. Others fear this intermingling of boys and girls, especially in the age of untrained maturity, and advocate the high school of sex-segregation. Catholic educators

are likewise undivided on the point. They witness the refinement of the boys by the contact with the girls and have the pleasure of noting the development of a better firmness on the part of the girls because of the presence of the boys. This point of view has been worked out in the organization of high schools wherein the sexes are together, although the rules of the religious orders have done more than anything else to bring to pass the general condition of separate high schools for boys and girls.

Neighborhood conditions often lead a Bishop into the decision of the sex-side of high school construction. The Catholic instinct appears to require different locations for the boys and the girls. There are many reasons for this conservative stand. Yet in smaller districts into which Catholic high schools in a generation or two will push, the better plan, at least at the start, calls for the joint-sex high school.

The Problem of the Staff

The Catholic high schools, needless to say, call for a staffing with Catholic teachers. The people understand this to mean a staffing with religious instructors. Sisters are accustomed to handle the girls and the Brothers are the natural preceptors of the boys. But with elementary schools rising rapidly upon foundation year after year, the drain upon the religious communities is already heavy. The high school signifies the drafting of more teachers. Vocations are just now lingering behind the demand, but under God they will measure to our needs.

Some Bishops have taken a large view of the situation. They have set a partial moratorium upon elementary school building for the present and have invited new communities into the diocese to meet the needs of such lower schools as are permitted to throw back their doors. Moreover a diocesan interest has been taken to second the efforts of the religious orders to recruit sufficient subjects to accede to the requirements of the Church authorities. This is a new condition in most dioceses wherein the gathering of the laborers for the harvest has been the sweet task of a few zealous priests and of the religious communities themselves.

It is a matter of regret that the appreciation of the teaching office of the Church has been given so narrow a general interpretation in the ranks of the clergy. Just as the present Pontiff has called the priesthood back to the ancient view that ordination means the summoning of young men to the service of the faith, wherever such a service may be needed, so Bishops are reminding the newly-ordained that the work of the classroom, especially in the diocesan high school, is a real mission field, wherein the same measure of good work may be accomplished as in the confessional or in the pulpit. To re-enforce this viewpoint we cannot withhold our warmest praises from the dioceses that encourage the giving of real, serious pedagogical courses to the deacons for the year prior to their ordination. Such places will find the love of education welling up in the breasts of

the young men who, just wet with the oil of ordination, will be delighted with an assignment to the diocesan high school. It will take other years to wipe out that desire for early promotion to a pastorate and away from school work which is so dominant in our day.

The lay Catholic teacher should also be associated with the diocesan school. Of course certain lines of activity in the high school will always be committed to the lay. But to the extent of our financial ability we should have lay instructors in the Catholic secondary institutes because these men and women are willing to serve us at a large monetary sacrifice and because it is a hardship to them to keep Catholic secondary education as a monopoly for the communities. Rivalry will also enter to do the general cause much good. The standing of lay people in the estimation of the American public is more weighty in the field of education than is the standing of the cleric or the religious. And such a standing, made heavier because of personal employment within the walls of a Catholic high school, will always be available when the attacks which will not down are leveled against our so-called opposition system of education.

The Problem of Building Planning

There are features of building planning which belong by every right to the architect. Any interference therewith is imprudent. But the school is the workshop of teachers and their advice should be sought before the final building plans are approved. In fact, the better scheme is to invite the consideration of every step of the planning by a corps of religious teachers representatives of the communities that are to have part in the staffing of the finished structure. In this connection, it is well to note that a prophet is without honor in his own country, and that a very erroneous view runs the rounds of many dioceses that public school teachers and principals instead of our own should be invited into the councils that convene to pass upon the plans of projected Catholic high schools.

The hour is long since passed when the needs of a well-planned high school are sole possession of the few. Every educator who has been charged with the supervision of a modern high school knows them. Organizations like the State Department of Education of New York State have taken from the press brochures descriptive of what a good high school requires in point of working rooms. Besides well-sized and not over-sized classrooms with sufficient ceiling height, the high school should have adequate laboratory space with the corresponding preparation rooms, a well-placed drawing room and music hall, a library that has simplicity but taste attached to it, a spacious gymnasium with outdoor facilities for exercise, and finally a large auditorium where the student-body may be assembled for the giving forth of regulations and for the begetting of a school spirit. The older people have not learned the usefulness of a simple cafeteria, but every educator sees the need of keeping the children on the grounds for the noon-recess if afternoon-tardiness is to be held down and over-eating avoided to the benefit of the studies.

The blackboarding of school rooms is a matter so peculiarly belonging to teachers that an architect needs only to be possessed of elemental com-

mon sense to look to such for his directions. The front and the right-side blackboards should be uninterrupted. It is pedagogically wrong to place wardrobes or vent-flues in either place. The tools of the ordinary classroom include the blackboards among the most necessary items. Where the blackboards are insufficient in areas or else misplaced, the classroom loses just that measure of efficiency.

The Problem of Adequate Equipment

The laboratories should be fitted out by the teachers of the sciences and by nobody else. Catalogues have been gotten out by firms, but the advice is only suggestive. There is a sound policy of underfurnishing these special rooms with the idea of later on filling them out that is the product of good business judgment and promises to render a better return of satisfaction. Even the library should come from the builder with the room free of shelving, so that the librarian may build up gradually her stack space just as her experienced judgment dictates the books themselves should grow in numbers. Those who have gone through the work of high school construction admire the patience of slowly furnishing the special rooms from the developing knowledge of the teachers themselves rather than from the suggestions of business houses that are well-intentioned but too abstractly ideal in the plans they draw.

The school desks are standardized in our times. The day of experiment in this regard has gone. The firms of repute on the market have wares of real pedagogical value to offer, and under the healthy stress of open competition will render a bidding figure that will be fair to all sides. The same holds true of window-shades, of gymnasium and library equipment. There is no monopoly in these matters. Good material is produced by standard firms, and despite the fears of over-anxious salesmen a high school can be safely equipped like any other set of rooms.

It is the advice of many that the equipment of the diocesan high school should be the work of the Superintendent's office. His prudence would call experienced religious teachers into conference, leading to the formation of sub-committees assigned to handle one or two phases of the equipment work and directed to visit other institutions of similar standing both in our own and in the public school system. In this way wide consultation is had at the expense of but little time and with the promise of full satisfaction when the building is made ready for opening. Needless to say, the diocese saves the architect's fees in these matters, and a better arrangement from the angle of school working is secured.

The Problem of Sane Financing

Our schools, whether elementary or secondary, are devoted to a prime aim. They are intended for the moral and religious welfare of the student body. The interest of eternal souls, and not competition with another system of secular education, accounts for our diocesan high schools with their astonishing drain upon the purses of our Catholic people. The money put into such institutes is really an investment in human souls, and for that reason everybody must be prepared to give until it pains. It is all a receiving of children for Christ's sake, and the eter-

(Continued on Page 178)

The Inner Message of Literature and its Practical Interpretation

By Sister M. Louise, S.S.J., Ph.D.

Editor's Note:—A noteworthy outcome of the growth of Catholic high schools in the United States and Canada is the increased consideration religious teachers attending summer schools during the season just closed have given the subject of English. The series of articles on English Methods for High Schools of which one appears herewith will be recognized as a response to general current demand.

EVERY piece of good literature has for us a message. For this purpose was it written, and for the practical interpretation of this message are our teachers of literature employed to instruct our youth.

The real value in English teaching rests primarily upon expression and thought. It is this intimate relationship between language and thinking that should guide our instructors in literature to lead our youth intelligently into the channel of creative power of interpretation.

Composition, Literature's sister-companion, aims ultimately at a superior craftsmanship in language and style. This being attained an enlargement of knowledge in the field of Literature, expanding of ideals, deepening of emotions, and perfecting of conduct, all are easy of acquisition over the smooth road paved by the pen, which will keep these sister-companions at sufficiently close range that one may constantly supplement the other and so merge its separate functions into the original plan of the mastery of English.

The successful teaching of literature in the high school will depend largely upon the student's ability to produce a written composition showing some knowledge of style and command of language. This can only be attained provided the work was begun in the primary grades, and the student guided into a gradually maturing skill in power to express his thought formation.

The teacher of English should be a psychologist as well as a linguist, for she is then fitted to assume a scientific as well as an analytical attitude toward the subject of English instruction. Her first step should be to clarify her conception of language formation and language growth, then continually add to her fund of knowledge by employing methods that stand the test, thereby adding to her teaching efficiency. It is imperative upon the instructor to see to it that the students master the conventional forms, for it is only in the mastery of these forms that the student can have a base sufficiently firm and sufficiently broad to allow his originality intelligent play.

The highest function of the study of English is to bring the power in expression and the power in thinking to a high potency. It is because of this intimate relationship that a writer's style, within certain limitations, reveals his thinking power. Maturity of thought secures maturity of expression. A more exact and a more involved process of thinking is the outcome of a more mature style. This principle can be developed to advantage with students in the high school. But if we would attain the results at which we should aim, the problem must be

handled very tactfully, for students entering high school are elated over the thought that "Grammar and composition are now of the past." Anything technical will serve but to establish a hostility between teacher and pupil, and after this hostility is established, the teacher's good for the pupil is at an end. There are more chances than one that a teacher of English in the high school will encounter a freshman class whose only conception of high school English is to read books of fiction. Why destroy their heaven? To this browsing in the common, or public library, with ordinary writers, they have looked forward for months. Now, that they have entered the garden of their delights, why should a teacher at once build this fence of hostility which must forever separate their sympathies!

Teachers, with this class of students before you, ready to imbibe of your knowledge, provided it be to their liking, you have every opportunity to send them up the highway of enviable delights, if you only know how to begin. You, too, must "hate grammar and composition, technicalities and conventionalities," and delve with them into the common, ordinary trash that they select from the junk piles on the book shelves and magazines stands to be found in every little town. There are any number of printing presses used to turn tons of good white paper into literary junk. The market is flooded with their productions. If mother's child is determined to go to the vicious dog, mother will go with it, so as to snatch it quickly away from the bite of the animal. In the same way, teachers, go with your students to the trash pile that you may be the means of saving them from the poison thereof. Go they will, and it is better that they be accompanied by a wise and prudent guide whom they regard as their "champion". Quietly, tactfully and prudently show the harm lurking within the decorated covers. Permit the less harmful, if not desirable ones to be chosen.

Has the reading of this book been of any advantage to you? Did it leave you with a single good thought? What is the message the author has for the public? Is there a single character in the book with whom you would like to associate? Such are the questions that may be asked of the students after each one has read the book of his choice. Now, is the time for comparison, but the prudent teacher will have used sufficient discretion and diplomacy to have placed in the hands of at least one member of the class a worth-while author whose production is popular and bound to appeal to students of this advance in years and education. When the analysis of this book is in order, the inner message will be brought out, and the practical interpretation placed before the class. Who is this author? Does he hold an enviable position in the world of Literature? What are his other productions, if any? What kind of life did he live? Did his life justify him to leave the world something of worth by his pen? Then, bring out this point: Why not use our time

in reading books that are worth while? Books whose practical interpretation can enter into our own lives; books that have for us a message? Very soon will be established in this class a taste for good reading. If this can be accomplished, an advantage of paramount importance has been secured, and the teacher has done much for her class.

Now, do not think that you are wasting time. On the contrary, you are using time to the best advantage. We are reading people. These boys and girls are going to read now, they are going to read always, and if you can succeed in teaching them this great lesson, you will have done much for them, not only for the years that they will be in your class room, but for all the years that they are to live, and your advice to them they will give to their children, and so the good work done quietly and tactfully by you will live on for the years. This would be a far better accomplishment than teaching them the technicalities and conventionalities of writing; but these, too, you must teach, and can, provided you eliminate MUST from your vocabulary. Teach them to love to do; inspire them with a desire to know. It was Plato who said: "I would rather have the desire for knowledge than the gift of knowledge." Therefore, the pleasure must be in the desire. Inspire your children with a desire for the acquisition of knowledge, and knowledge will come.

A suggestion as to the method of book analysis: Choose the most interesting chapter, the one that contains the inner message, the one that will give ample scope for the practical interpretation. Ask for an oral composition, and this for the purpose of securing pleasing delivery and correct expression. Let this oral composition be followed by a written composition. The written composition should always be short. The content of the entire chapter should be expressed in a single paragraph. Omitting all details, emphasize the important points, teaching the students to say much in a few words. How does the written composition look on the board? Is the paragraph form correct? What about the capitals, the punctuation, the spelling, the expression of the content, the sentence structure? An illustration of this kind will show the pupils how deficient they are in technicalities and conventionalities, how weak in sentence structure, how incapable of giving force to thought. Here they defeat themselves, and now within their very hearts will spring up a desire to attack "Grammar and Composition". Don't tell them they don't know anything, but suggest that "perhaps, we'd better have a few lessons on sentence structure, and I see you have forgotten your rules of punctuation, and also you seem to have a little trouble in taking care of your pronouns. I believe, boys and girls, it will be a good idea for us to take one day in the week for a review of technical Grammar, and we'll just choose the points in which we find ourselves weakest. In this way we'll soon be able to write a piece of good English in giving our book analysis." Some such tactful method as this will appeal to the students, and their desire to learn will continue to grow. After some practice in this, they will be able to write, in a few paragraphs, the entire content of the book.

You should not pose as a TEACHER, but a friendly guide exploring with them, and smoothing out all their difficulties. It is well for you to re-

member that students of this advance in education and in years, must be "taught as if you taught them not."

Whatever be the text book in English assigned for the year, do not regard it as infallible, nor yet as imperative that all its pages must be discussed. You will find many chapters whose best content is found in the enumeration in the table of contents. Select the topics that your students most need, and if their needs be not found in the volume, then take up the points from various authors on the subject sought, whatever that may be. Have in your class room several authorities on the technicalities and conventionalities of the language. When discussing a certain point in Grammar, have the research work done right there in the class with open books, and with as many authorities as you can procure. Then give original matter that will bring into play the points at issue. Have the students demonstrate these uses in a short written composition of one paragraph, to be placed on the board for correction, if necessary, and at least for further explanation. Master one thing at a time, and after a point has been mastered, hold the students responsible for it ever afterwards. In a short time, much will be accomplished, and they will begin to write with greater facility and with an intelligence that will give birth to a desire for further productions. If all the grammatical points and complete sentence structure cannot be mastered in the freshman year, why worry? There are other years coming, and with them comes the desire for further knowledge and investigation. As soon as you can show to these students that all they have to do is to learn to write a sentence, their ambition is aroused. Of course, if they can write a sentence, and understand its structure, they can write a book, provided they have the information, but as far as expression in language is concerned, they are equipped. A book is made up of chapters; a chapter, of paragraphs; a paragraph, of sentences. From this it follows that one paragraph is sufficiently long for any composition. If they can write a paragraph, they can write a chapter, information being supplied. It is faulty in a teacher to demand a long composition. It is discouraging to pupils, and it brings no good results. If one paragraph is written on the board, and corrections made so that all can get an intelligent grasp, then they may be allowed to write lengthy compositions at will, and read them in class for pleasure as well as for information, but not for corrections from the technical point, unless it be to express in different words a certain phrase or sentence. If you follow this method, you will find a marked growth in the language power of your students. And, too, their power of observation will be increased. It was Flaubert who explained to Maupassant that "each horse is different from every other horse, and a careful observer will detect the difference." After having detected the difference, the writer's problem is to select such specific words as will graphically display the distinguishing qualities. These exercises will keep the minds of the students concentrated on the form of expression used, and immediately there will be a reaction for a better expression of thought.

Minds that are habitually hazy in thought, can

(Continued on Page 177)

One Cause of Failure of Students

By Sister Mary Paula, O.N.D.

ALTHOUGH failure is often a blessing in disguise, as was the case when Mendel failed to pass his technical examinations, it is usually a sad thing; and, not infrequently, the first link in a long chain of disasters ending in discouragement and loss of faith in God. Failure is, then, an evil to be combated, especially when found in the young, who need an atmosphere of joy for spiritual growth as well as material sunshine for physical growth. Probably one of the greatest trials of a sympathetic teacher is the sight of children's tears over unsatisfactory tasks, or the annual rush to stores and factories of youths and maidens who could not pass the college entrance examinations. In order to foretell many of the failures that occur in school life there is no need of a major prophet—a very minor one will do when a meager inherited endowment or a notable lack of industry is evidently a proper cause of such an effect. To consider cases of this kind is not our present purpose. We are looking not for the obvious, but for the hidden cause of unforeseen failure. Educators fain would know why some well-equipped, professionally-trained, and hard-working teachers have not produced the results one might expect from their efforts; and why so many brilliant, diligent pupils are every year surpassed by classmates of inferior mentality.

Before the dawn of the twentieth century, the frequently missing link between effort and success in the schools received scant notice beyond lamenting the supposedly impossible feat of finding it. "Easier far to find the North or the South Pole," men thought. And they thought correctly. For the poles they looked in the right direction, and found them; whereas for the educational "missing link" they looked in the wrong direction, and found it not. They looked down instead of up. During the past two decades almost as many as the "cures for cancer" have been the "links" suggested for connecting effort with success in the classroom. Most of the "links" were in the form of changes in environment, changes in teacher-training, changes in curriculum, changes without end. Each "link", however, connected usually, not with success, but with disaster—waste of money, time, and energy; exhausted children, spoiled teachers. And why? Something was wanting—light. When students or teachers sit down to search for facts hidden in learned volumes, they do not sit down to search in the dark; they let in the sun or turn on the electric light as an aid to their bodily eyes. By a strange inconsistency, however, they do nothing for the mental eyes; hence they see but do not understand. They do not push the button of prayer that floods the mind with the light of the Holy Ghost. We are not astonished that some well-meaning philosophers at different periods of time burned the midnight oil in vain, reasoned in a circle, and made no advance. We pity them because they "knew not so much as whether there be a Holy Ghost". As Cardinal Manning says, "Some lights of nature their reason received, but not the lights of Pentecost." What shall we think of the Catholic, the Christian, who every day says, "I believe in the Holy Ghost?" Have these

words the same value to him as, "I believe in God?" Hardly. And yet, the Holy Ghost is true God, equal in every respect to the Father and to the Son. Moreover, Christ came to redeem, He sent the Holy Ghost to teach—"But when the Paraclete cometh, whom I will send you * * * he will teach you all truth." The special temporal mission of the Third Person of the Blessed Trinity is, then, to enlighten, not only the Church as one body, but each individual member of that Church. And this He will do for the asking—"Ask and you shall receive." His light will form the "missing link" between effort and success unless God wills otherwise for a greater good.

We who live on a plane superior to that of the brute, who enjoy the light of reason, can be lifted up still higher—to the plane of the supernatural—by a fervent, "Veni, Sancte Spiritus". If the light of the Holy Ghost were more frequently invoked we should have more scholars and more saints, and universal peace would reign. There is discord in the world only because men walk in darkness. The light is not turned on. We find this idea well expressed in "Sermons from the Flemish": Is it not sad to think, that, in this age of enlightenment, as the world calls it, the Holy Ghost is forgotten? Where are the happy times when emperors and kings at their coronation received the holy anointing at the hands of bishops, or, as sometimes happened, from the Pope, and implored the grace of the Holy Ghost upon their reign? Where are the times when legislators before their councils, and judges before their sittings besought the Holy Ghost for light, in order to make good and salutary laws and to judge according to God and conscience? Where the times when in no public school, college, or university, the scholastic year was commenced without first having solemn Mass of the Holy Ghost? Those times are past. Everywhere the Holy Ghost is ignored, and He, in return, refuses His blessings to institutions which no longer acknowledge Him. The result of this is that where formerly order, justice, spiritual and temporal blessings were enjoyed, we now find for the most part nothing but disorder, ambition, and a spirit of revolt and irreligion."

If few of us will agree with a recent writer who says that "during seventy-five years of almost feverish intellectual activity we (Catholics) have had no influence on the general culture of America", many will admit that our influence should have been greater. We should have more scholars. Why have we not? The lack of funds is, undoubtedly, one good reason why we have so few scholars of at least the research type. In our "homes of learning" there are, among those who have made themselves poor for Christ's dear sake, many intellectual martyrs who, without the natural means that wealth supplies, literally work wonders by supernatural means—they invoke the Holy Ghost. Of them may be said what Mr. Shuster says in his beautiful tribute to Newman:

"Men found you subtle, master, blending skeins
Of taut silk thinking with the golden weave
Prayer wins from God."

Most of our Catholic scholars have what Ruskin

calls, "the test of a truly great man—humility". They do not sound their own praises, nor can they pay others to do this for them as do many so-called scholars among non-Catholic educators who thus owe their reputation to the cleverness of their advertisers rather than to the cleverness of their own works. Better to be the author of one book that conveys truth to the world than of a dozen that teach falsehood.

Despite our desire to defend our Catholic scholars, we believe that Catholic educators have not always availed themselves of the splendid opportunities for intellectual achievement afforded by our heritage. We know that there is a Holy Ghost, that He is the Teacher sent by our Lord to enlighten and to sanctify, not only the Church in general, but also each individual member of that Church; we know that without the Holy Ghost we have no understanding; that through seven admirable channels He irrigates all the faculties of the soul and makes it bear precious fruit; moreover, we labor unceasingly—"Tantus labor non sit cassus"! We might have more scholars, more truth-conveying books, more well-solved problems if good people availed themselves of the help of the great Teacher, the hidden God who dwells within them. "It is the spirit", says St. Paul, "who helpeth our infirmity." We are like a little child who cannot see a procession until a kind father lifts him to his shoulder. Raised from the darkness and gloom of the crowd into the clear atmosphere above their heads the little one is filled with joy. So too are we when aided by the Holy Ghost. Joy is His first gift. Jesus promised this when He said, "Your sorrow shall be turned into joy. And your joy no man shall take from you." The world longs for joy and peace—not knowing, or forgetting, that these are fruits of the Holy Ghost, fruits that grow only on the Tree of Life.

In the educational world there are discussions without end concerning the causes of failure and as many more in regard to remedial measures. At the annual meeting of the Educational Research Association, which took place last February, a paper of practical significance was read by Dr. Don. C. Rogers. The subject was: "Pupil Failures and Subject Failures in the Chicago Schools". The following day Dr. S. A. Courtis showed by a series of lantern slides the function of certain social features upon success in school. Hundreds of similar "gropings" after means of eliminating failure and promoting success might be cited did space permit. These and such admissions of educational experts as are printed in an editorial of the May number of the *Journal of Educational Research* convince thoughtful teachers that they have great need of the light of the Holy Ghost not to waste time in choosing books on education, and in deciding which of the contradictory methods offered are destined to survive long enough to be introduced into our school system. Scientific investigators are usually sincere, but they often change their minds over night. We cannot afford to accept their theories too readily, therefore we need light.

"Holy Spirit, Lord of Light,
From Thy clear celestial height
Thy pure beaming radiance give."

The light of the Holy Ghost it was that illuminated the works of St. Thomas Aquinas and of every

other Christian scholar. Had it not been for this light he who centuries ago was called, "the great dumb ox", might today be called a "moron". Have we in our schools morons—children who try, but who, in spite of our earnest endeavor to help them, appear hopelessly dull and backward? Are we sometimes so blank that we are inclined to believe we are morons ourselves? Let us link effort to success by cultivating devotion to the Holy Ghost and to our Lady of Good Counsel. It takes no time from our work to say silently, "Veni, Sancte Spiritus!" "Our Lady of Good Counsel, pray for us!" One can do this while one is lifting a pen or opening a book. Those who acquire this desirable habit will soon find their hearts regenerated, and the face of the classroom renewed. Where the Holy Ghost presides there is order, there is peace, there is progress. May our Eucharistic Lord and King, as one of the graces of the glorious Congress recently held in our beloved country, make all Christians realize that the special mission of the Third Person of the Blessed Trinity is to teach and to sanctify mankind. And may some Congress of the near future have for its purpose the universal recognition of the reign of the Holy Ghost! Veni, Sancte Spiritus!

NATIONAL PICTURE WEEK PROGRAM

NATIONAL Picture Week, the great annual Feast of Pictures, will be celebrated this year October 10 to 16. Its observance is for the sake of stimulating appreciation of good pictures, and indicating their importance in beautifying the home and school and bringing joy to the individual.

The celebration of Picture Week is under the auspices of the American Art Bureau, an organization devoted to promotion of art in the school and the home. This association has done much to tell the public of the great variety of excellent reproductions of classic and modern paintings which are available at reasonable prices, and to indicate to home furnishers the place that good pictures have in those homes which express beauty and culture. The work of the American Art Bureau has the endorsement of educators, museums of art, women's clubs and libraries.

Because children, especially, love pictures, the observance of National Picture Week in the schools and libraries of the country is most appropriate. This annual emphasis placed upon the importance of good pictures does its part to help form the taste of growing children for art, and gives additional impetus to the year-around study of pictures, which is part of the program of progressive schools.

Some of the suggestions offered for observing this Feast of Pictures are given here:

Select a fine picture each day of the week for study, original or reproduction. Look up material on artist, his time and country, and if a reproduction, the location of the original of this painting.

List the fine pictures in the school. Study and discuss them.

List the fine pictures in the home, and study them.

Select a well known American artist for study for the week.

Have a picture exhibit in each room, or in the school. For this, call on local women's clubs to help, and ask the picture dealers of the city to loan framed pictures or have an exhibit in the store.

Visit picture galleries or see library collections of prints. Find interesting modern pictures among the reproductions, as well as the familiar masterpieces.

Arrange to have a framed picture presented to the school or to each classroom, through the effort of pupils.

Dramatize masterpieces by arranging figure groups to resemble originals. This is good for an entire school to work on.

Have written papers and discussions about pictures and their use as part of home furnishings, pictures in books, in schools, the home, art galleries, and in hospitals, clubs and other public buildings.

Study the different kinds of print processes; etchings, lithographs, block prints, monotypes, aquatints, mezzotints and others.

Have memory exercises and games, in recognizing pictures.

Let children choose their favorite picture from several shown them, and say why chosen.

Let domestic science classes in home furnishing show how pictures may set the color note of a room, with draperies and other furnishings harmonizing.

Through this emphasis on good pictures, an appreciation of the work of both modern and classic artists, through excellent reproductions of their paintings, will be deepened.

Studies in English Literature

By Brother Gabriel, F.S.C., B.A., M.Sc.

LADY MACBETH

SHAKESPEARE is a world genius, circumscribed neither by time nor place. No period of history can claim him as the exponent of its age. He belongs to no one land—he embraces all. This universality is forcibly demonstrated by the fact that, living as he did in an age when "the actress" was as yet an undreamed of reality, he should have given to woman such prominence in his dramas. In fact, the oftener one reads the tragedy of Macbeth the stronger the conviction grows that the poet's ulterior motive in writing the play was to portray a woman—call her Lady Macbeth or what you will—who in all ages would be considered modern.

Although Shakespeare's disregard for historical accuracy has become proverbial, it will, no doubt, be profitable before proceeding to discuss the heroine of the tragedy to investigate just what tradition says concerning her namesake. Both history and fable—and somewhere between we may include Holinshed's "Chronicles of Scottish History"—speak of her as Gruach, the granddaughter of King Kenneth, the fourth. Previous to her alliance with Macbeth, she had been married to Gilcomgain and had a son named Lalach. Her grandfather, her former husband and her brother were all murdered. The "Chronicles", a source from which Shakespeare drew much of his material, curiously enough speaks of her as being "very ambitious, burning in unquenchable desire to beare the name of a queene."

I have often tried to form a mental picture of this indomitable little tigress, this incarnate will to which nature dared to attach a body. I fancy her as a slight, richly clad woman of middle age, with small gray eyes which could gleam with mildness or flash forth fire as occasion called. Her lack of natural beauty is amply compensated for by a strange magnetic power, an impelling force which commands our admiration; withal there is a royalty of nature and a stately bearing which seem to say, "My state is queenly; for this was I born into the world."

As is the case with all great individuals, there are abundant indications of her dual personality. She is Lady Macbeth, the queen; ambitious, determined, remorseless, deceptive, seemingly cruel and very resourceful; she is Constance, the woman; loving to her husband, tender hearted, yet sadly lacking in that one quality which would have redeemed her, namely religion.

John Sargent, in his much admired painting of Ellen Terry as Lady Macbeth, catches her in the act of lifting to her forehead that crown which she has called "the ornament of life", that crown which was the symbol of the power she craved, that crown which was to be the result of

"That night's great business.....
Which should to all her nights and days to come
Give solely sovereign sway and masterdom."

This pose, exceedingly well chosen, gives a very true picture of the woman of "undaunted mettle". It is the moment of her climax.

Coupled with this ambition she has a strong, unbending will. What she has determined she will see

through at all costs. Even the valiant Macbeth, "Bellona's bridegroom", he who

"With brandish'd steel,
Which smoked with bloody execution,
Like valour's minion carved out his passage
Till he faced the slave;
Which ne'er shook hands nor bade farewell to
him
Till he unseam'd him from the nave to the chaps,
And fixed his head upon our battlements,"

melts as wax before its ardour and is compelled to do an act against his will, against his conscience. Even in her latter moments when she is reduced almost to the state of a maniac there are still evidences of the will—"She has light by her, 'tis her command."

She is not cruel by nature but by adoption. She prays to the demons to unsex her:

"Come, you spirits
That tend on mortal thoughts, unsex me here,
And fill me from the crown to the toe, top full
Of direct cruelty! make thick my blood;
Stop up the access and passage to remorse,
That no compunctious visitings of nature
Shake my fell purpose. Come to my woman's
breasts
And take my milk for gall, you murdering minis-
ters,
Wherever in your sightless substances
You wait on nature's mischief."

She is conscious of her second self, the woman beneath it all. It is this she prays the demons to remove, lest, yielding to its influence, she be prevented from attaining her objects or "keep peace between the effect and it."

Her outburst—

"I have give suck, and know
How tender 'tis to love the babe that milks me;
I would, while it was smiling in my face,
Have plucked my nipple from his boneless gums,
And dash'd the brains out, had I so sworn as you
Have done to this—

has often been quoted as a proof of her cruelty. What a fallacy! To show the degree of her constancy she chooses the most sacred object of a mother's love, which she emphatically says she has felt. However, not even this would prevent her from keeping her word—an argument in favour of her stability but not of her cruelty.

If there is one quality which more than the others elicits our admiration, it is her presence of mind. It is almost impossible to catch her off her guard. How delicately she disillusions the messenger who brings the "great tidings," after she has betrayed her eagerness to have Duncan "under her battlements."

"Mess. The king comes here tonight.
Lady M. Thou art mad to say it:
Is not thy master with him? who, were't so,
Would have inform'd for preparation."

How wisely she gets rid of the daggers, blotches the visages of the sleeping grooms and devises the plan of donning night attire when the knocking is heard at the "south entry". How cleverly she shields her husband from revealing his guilt in the banquet scene.

"Sit, worthy friends: my Lord is often thus:
And hath been from his youth: pray you, keep
seat;

The fit is momentary: upon a thought
He will again be well: if much you note him
You shall offend him and extend his passion,
Feed and regard him not."

So adroitly does she take in the whole situation that one would think it was a daily occurrence she was describing. However, matters suddenly reach a terrible pitch; the guests begin to question Macbeth—"What sights, my lord?" Discovery seems inevitable, but once more she is equal to the occasion. The guests are dismissed, hurriedly but yet with courtesy enough.

"I pray you, speak not; he grows worse and worse;
Question enrages him: at once good night:
Stand not upon the order of your going
But go at once."

Now, "was not all this nobly done? Ay, and wisely too?"

Beneath all this bold, regal, affected exterior there is the woman I have presumed to call Constance. It is Constance who cannot do the murder because "he resembles her father". It is she who "has given suck" and who knows how tenderly a mother loves her child. It is she who walks in her sleep, who tries to wash away the smell of blood from her hands and who feels that "hell is murky". It is she who faints when Duncan's murder is discovered; not, as is sometimes said, in craft, but in reality. Is it not monstrous to think that she, whose sole object has ever been to help her husband, should abandon him now in the very crisis? On the eve when she had bragged that

"The sleeping and the dead
Are as but pictures; 'tis the eye of childhood
That fears a painted devil,"

had reproached her husband saying, "Infirm of purpose! give me the daggers," and had actually carried them back and smeared with blood the sleeping grooms. She was then intoxicated by the passion for power, determined to reach her goal and stimulated by that "which had made them drunk but made her bold." Now the deed has been done, she has had time to reflect and the reality dawns upon her. Had not her grandfather, her brother and her husband met with much the same fate, and does not Macbeth's minute description—

"Here lay Duncan,
His silver skin laced with his golden blood,
And his gash'd stabs look'd like a breach in nature
For ruin's wasteful entrance, etc."—

by the mysterious power of association revive those scenes? Is it any wonder, then, that she should faint? Dr. Bradley is of the opinion that the long silence (about thirty-five lines in all) between her two short speeches is indicative of a struggle in which her superhuman power fails her.

I have often thought that if these very qualities, intrinsically excellent, which have made the literary world accord with Malcolm in styling her a "friend-like queen", had only been directed by higher motives what a splendid king she would have made of Macbeth. But, as I have remarked above, that one quality which, like richest alchemy, might have produced the change is lacking. She lives only "on this bank and shoal of time". Her will is her god, her viewpoint, that of a fatalist—"What's done is done". There is no sense of a superior being, and hence her strong impulse to rule and subject all

other creatures according to the brutish law—the survival of the fittest. Neither as the queen nor as Constance does she utter a single word of repentance or refer to a higher world. It is merely the terrors of the past that draw from her "sorely charged heart" that piteous cry, "All the perfumes of Arabia will not sweeten this little hand. Oh.. Oh.. Oh!"

Regarding the extent of Lady Macbeth's guilt there seems to be considerable diversity of opinion. That she is innocent of Macbeth's later crimes is fairly obvious. With reference to the murder of Duncan, however, it is different. Let us say that she did not invent the idea—

"What beast was't then,
That made you break this enterprise to me?"—

but that she did suggest the means and the time. What I wish to establish is that the murder of the king in Macbeth's castle on the night following the battle can only be attributed to Lady Macbeth.

In murdering Duncan in his own castle and with his own hand Macbeth acted contrary to his usual procedure. Did he not kill Banquo by assassins and something from the castle? Was it not by assassins that he destroyed Macduff's family? Had he not attempted to kidnap and kill Malcolm through the agency of spies? Besides his innate sense of hospitality naturally would, and even did, revolt against such an act:

"He's here in double trust;
First as I am his kinsman and his subject,
Strong both against the deed, then, as his host,
Who should against the murderer shut the door,
Not bear the knife myself."

When Macbeth breaks the news to his wife that Duncan is coming to honor them, she tests him with the question, "And when goes hence?" To which he answers very frankly, "Tomorrow as he purposes," showing that at that moment he had no idea of profiting by the occasion of the visit to win the crown. However, she has determined otherwise, and, fiend-like, whispers in his ear, "O never shall sun that morrow see." Then she outlines the whole scheme before him; all she asks is his consent—"You shall put this night's great business into my dispatch." Knowing that her husband is "too full of the milk of human kindness to catch the nearest way", she will do the deed herself. Has she not prayed:

"Come, thick night,
And pall thee in the dunnest smoke of hell,
That my keen knife see not the wound it makes
Nor heaven peep through the blanket of the night
To cry, 'Hold, hold'!"

Macbeth is stupefied. "Is this a further 'supernatural soliciting'?" He probably had thought of getting rid of Duncan but not so soon. In an effort to throw her off he dryly remarks, "We will speak further." The approach of the royal party forces the pair to withdraw and from the casement they watch them coming. Here a strange feeling takes possession of her. She is Constance for the moment when she beholds in the approaching king the semblance of her father. The plan is changed. She will no longer bear the knife herself but will put everything in readiness and give the signal, that is to say, "tap upon the bell". Macbeth, hypnotized by her o'ermastering will, swears to do the deed.

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Backgrounds of Literature

By Brother Leo, F.S.C., L.H.D.

IV. WESTMINSTER PALACE.

WE take our stand on Waterloo Bridge, preferably at sunset when the sun condescends to appear, and gaze up the Thames at the Houses of Parliament. It is one of the most wonderful sights in the world. Behind us, across the bridge, wend two heavy streams of traffic, and innumerable foot passengers jostle us, their conventional mumbling apology taking the invariable form of "I'm sorry"; on the river below tugs chortle and barges lumber along, the gasoline launches and humble row boats dart hither and yon; and through the smoke and the mist, infinitely enriched by the glory of the western sky, the parliamentary buildings loom up in dignity and grandeur. It is odd, even grotesque, but none the less a solemn fact that to appreciate their history we must meditate upon the humble, antiquated talley-stick.

And what is a talley-stick? Merely an elm lath, deeply and unevenly notched, much as a boy might fashion it in a moment of idle sport. It was on talley-sticks that for ages public accounts were kept in England. They accumulated by the thousands, and because of them in 1834 the old Palace of Westminster was destroyed by fire. Let us listen to Charles Dickens furnish the details in a famous Drury Lane speech:

"In the reign of George III an inquiry was made by some revolutionary spirit whether—pens, ink and paper, slates and pencils, being in existence—this obstinate adherence to an obsolete custom ought to be continued, and whether a change ought not to be effected. All the red tape in the country grew redder at the bare mention of his bold and original conception, and it took till 1826 to get these sticks abolished. In 1834 it was found that there was a considerable accumulation of them; and the question then arose—what was to be done with such worn-out, rotten old bits of wood? It came to pass that they were burnt in a stove in the House of Lords. The stove, overgorged with these preposterous sticks, set fire to the panelling; the panelling set fire to the House of Lords; the House of Lords set fire to the House of Commons; the two houses were reduced to ashes; architects were called in to build others; and we are now in the second million of the cost thereof; the national pig is not nearly over the stile yet; and the old woman, Britannia, hasn't got home tonight."

The new buildings cost three million pounds before they replaced the early palace, which was a widespread but huddled mass of structures, some of them dating from the time of Edward the Confessor. Sir Charles Barry was the architect. He was materially aided by Augustus Welby Pugin, who was—what Barry was not—a gothic enthusiast; indeed that enthusiasm had brought him into the Catholic Church in 1834. The style is gothic, with much attention to detail and a successful effort to achieve massiveness and dignity. Unfortunately, the building material is a magnesian limestone which does not wear well in the exacting London climate, so that stonework repairs are almost con-

tinually taking place. The interior is faced with stone from Caen.

The Houses of Parliament occupy eight acres between the Thames and Westminster Abbey, and contain 500 rooms and eighteen official residences. On the river front, for nearly a thousand feet, there runs a broad terrace where in good weather it is the fashion to have tea. In one of the towers Big Ben keeps vigil and announces the hours in a rich and penetrating voice. Ben weighs thirteen and a half tons. And the Victoria Tower, 365 feet high, is the loftiest Gothic tower in the world.

The House of Lords is a fine example of the gothic architecture, very bright and suggestive of luxury with its frescoes and stained glass and red upholstery—for the Lords sit on benches heavily padded in red leather. At the south end is the throne of the King, with that of the Queen just one inch lower, for even here mere woman seems to be kept rather pointedly in mind of her ancillary station. Both seats are very richly inlaid and constructed on beautiful lines and have a gorgeous canopy over them. All the same they don't look any too comfortable. In front of the throne is the famous "woolsack", a plain red ottoman, occupied by the Lord Chancellor as president of the House of Lords.

The House of Commons is more subdued in tone and decoration. The Speaker's chair, though heavy with leather covered cushions, and probably more "sittable" than the seat of royalty, is very plain and ordinary indeed when compared with the throne in the House of Lords. And the Commons sit on benches upholstered in dark leather. The reporter's gallery is above and behind the Speaker's chair.

Naturally, I established some comparisons between the abode of the English Parliament and that of the American Congress in Washington. The American site is far superior, since it is really on a hill and the Capitol stands out well and dominates its surroundings. In London the Houses of Parliament are on low ground; but they are impressive when seen from across the river or from Westminster Bridge. Architecturally, I think there can be no doubt of the superiority of the English buildings. They have an air of being finished and finished well and artistically. In the actual legislative chambers, considered from a practical point of view, the superiority is all on the side of the United States. At Washington, in both the Senate and the House, the members sit in semi-circles in front of the presiding officer's desk; and that desk, be it said in passing, is more exalted and more difficult of approach than the seat of the Speaker in Commons or the throne of the King himself. Here at Westminster, in both the Lords and the Commons, the members sit on benches arranged lengthwise of the room. And in the House of Commons, even though they utilize the side galleries, there are not enough seats for all the members. The American Senate method of giving each Senator a desk is better than the simple bench of the English Parliament. I remember that the desks were for the most part changed for benches in the House of Representa-

tives about ten years ago, but that was due to limitations of space.

One custom of the House of Commons strikes an American as antiquated, clumsy and a little absurd. When a vote is taken—a division as it is called—the members arise and file out of the chamber through one door and in through another; the "ayes" going out at the right, the "noes" at the left. They pass through what are known as the Division Lobbies where tellers record the votes. One advantage of this system may be that after a division a member may remember which way he voted.

The central hall of the palace, standing midway between the House of Lords and the House of Commons, is rather impressive. It is octagonal in shape, 60 feet in diameter and 75 feet high. In niches are statues of the Plantagenet kings. The ceiling is a fine specimen of inlay work. And right in the middle, about the circular inlaid piece in the floor, appear in Latin the familiar words from Scripture: "Unless the Lord keep the house, they labor in vain that build it."

The oldest parts of Westminster Palace, oldest because they escaped the fire of 1834, are St. Stephen's Crypt—also known as the Church of St. Mary Undercroft—and Westminster Hall. The crypt, well preserved and admirably restored, is sometimes used for baptisms. It has had a varied history. Above it used to stand St. Stephen's Chapel, a thirteenth century structure which from the middle of the sixteenth century until the middle of the nineteenth was the place where the House of Commons sat. It was here that Burke and Fox and Sheridan and Grattan and the rest of them—several commemorated by statues—preserved the English mind from premature stagnation. The crypt in Cromwell's day was used as a stable.

Westminster Hall is one of the very oldest buildings in England. It was started by William II in the eleventh century and was artistically finished by Richard II in 1399. By a strange bit of irony it was in this same hall and in that same year that Richard II stood when he was forced to resign the throne in favor of his cousin, Henry IV. Here for five centuries the highest court of law held its sessions. Here Cromwell was installed as Lord Protector. Here Charles I was condemned to death. Here was pronounced the doom on many remarkable men including the Blessed Thomas More, Sir Thomas Wyatt and Guy Fawkes. Here Warren Hastings faced his opponents in his celebrated impeachment trial.

Westminster Hall still stands, massive and imposing; but its splendid wooden roof recently had to be completely renovated, thanks to the malign industry of an insect known as the death watch beetle. This assiduous gentleman, aided and abetted by his enthusiastic lady friends, bored holes in the timbers, apparently tried to work out crossword puzzles in stout oaken beams, and taught his numerous babies to carve out paths for themselves in the historic rafters. Drawings of him and his family are carefully preserved in the hall, and also some of the wood which Mr. Beetle and family made into an insect picnic ground.

One thing I almost forgot to mention. There are plenty of pictures, many of them very fine ones, throughout the palace. But on one wall in what is known as the Prince's Chamber, a room leading into the House of Lords, are full length portraits of King Henry VIII and his five tandem wives. For no other king is an entire wall required to set forth the conjugal status. If I had anything to do with the decorations, I should inscribe the title that Leo X bestowed on Henry, "Defender of the Faith", in conspicuous letters above the six paintings.

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HYMN BOOKS : HYMN SINGING.

By Rev. F. Jos. Kelly, Mus.D.

IT is to be regretted that in this country we have no official Catholic hymn book as our separated brethren have. Non-Catholics going from one place to another always hear the familiar hymns of their particular denomination when attending services on Sunday. The hierarchy of the Church have not as yet acted in this matter of Church discipline, and, as a result, we have hundreds of hymn-books, each claiming to be the very best. Therefore a norm has to be established in the selection of proper hymn, suitable to our holy services. The problem is a difficult one. Innumerable hymn books of all kinds are on the market, collections of hymns made by individuals and religious communities most of which are nothing but repetitions of one another. There is very little in any one hymn book that cannot be found in some of the others, and very few of them are complete enough to answer all the demands of our holy services. No doubt, all of them contain some hymns of true musical worth and breathing a genuine religious spirit. But alas, many of them contain hymns that are a positive disgrace, hymns that never should have seen the light of day, much less be heard within the precincts of Holy Church. Wishy-washy, sentimental hymns, religious words set to music of a secular character, sometimes to the melody of a well-known secular song, are to be found in most of our hymn books. Even if out of respect to long established usage, the tunes of the old hymn books must be to some extent retained, surely something better might be taught to the rising generation. And there is no lack of material to choose from. Children learn easily, and there is no reason why they should continue to sing what is utterly inartistic and vulgar. We have a few good Catholic hymnals, but very few. I might mention "The Westminster Hymnal" by Doctor Terry of London, England, and one in our own country which has been compiled under the auspices of the Society of St. Gregory, called "The Saint Gregory Hymnal", both of which works are and have been highly commended for their true musical worth, and complying in every detail with the provisions of the Motu Proprio of Pius X on Church Music. To investigate works of this kind, means the elimination of improper hymn books from our churches.

Having dispatched the subject of hymn books, the next question is, When may hymns in the vernacular be sung at our services? The question is often asked, Are hymns in the vernacular ever allowed at the Benediction of the Blessed Sacrament? We must distinguish between solemn or liturgical offices of the Church, such as High Mass, Benediction, and merely devotional exercises. Among the devotional exercises is the Exposition of the Blessed Sacrament. The ceremony of the Benediction of the Blessed Sacrament begins with the Tantum Ergo, and from that time until the blessing given with the Holy of Holies, it is a liturgical function and therefore it is forbidden to introduce hymns in the vernacular at that time. But hymns in the vernacular may be sung before the Tantum Ergo. The common opinion that the chanting of the O Salutaris forms a part of Benediction is without foundation. The O Salutaris need not be sung at all, but an English hymn may be sung in its place, as the ceremony of Benediction does not begin until the chanting of the Tantum Ergo. Therefore, the only hymn required by the Church for the ceremony of Benediction is the Tantum Ergo. The O Salutaris, and the Laudate Dominum are ad libitum, and any other hymn in the vernacular may be sung in their place. In regard to the solemn offices of the Church, it is never allowed to sing anything, but in the Latin language, the language of the liturgy, for in these offices, the part that the choir takes forms an integral part of the service with the priest. On the other hand, in the devotional exercises of the Church, the Sacred Congregation of Rites, the law making power of the Church, has not only not condemned, but has positively approved the chanting of hymns in the vernacular, provided the hymns be religiously appropriate. Therefore hymns in the vernacular may be sung at low masses, evening devotions, at the Exposition of the Blessed Sacrament, but never at High Mass or any part of High Mass, or at any strictly rubrical service of the Church. The practice of singing a hymn in the vernacular at the Offertory of the High Mass cannot be too severely condemned, for it is against the expressed law of the Church.

"MODERN HEALTH CRUSADE".

By Sister Berenice, S.C.N.

LAST fall Miss Collins, who is in charge of the health work in the County public schools, made the offer to visit our schools and give talks on health. A beautiful silver "loving cup" was donated by Mr. D. X. Murphy, an architect of Louisville, and was to be awarded in May to the Parochial school that would have the best health record for February, March and April. The months previous to that period were considered preliminary work, and the real contest for the cup began in February. The school which wins the trophy for three years in succession will be allowed to keep it permanently.

The first question asked the Sister by the pupils of one class, as soon as Miss Collins had left the room, was this: "Where shall we place the cup?" And then, without waiting for an answer, all sorts of suggestions followed. When the excitement had quieted a little the Sister calmly said: "Win the cup first, and there will be no trouble about finding a place to put it."

Health cards, on which are printed eleven health chores to be marked daily, were distributed. Here are the "Daily Chores":

1. I washed my hands before each meal. I cleaned my finger nails today.
2. I carried a handkerchief and used it to protect others if I coughed or sneezed.
3. I brushed my teeth after breakfast and the evening meal.
4. I tried to avoid accidents to others and myself. I looked both ways when crossing the street (road).
5. I drank four glasses of water but no tea, coffee, nor any harmful drink.
6. I had three wholesome meals including a nourishing breakfast. I drank milk.
7. I ate some cereal or bread, green (watery) vegetable and fruit, but ate no candy nor "sweets" unless at the end of a meal.
8. I went to toilet at my regular time.
9. I tried to sit and to stand straight. I played out-doors or with windows open more than thirty minutes.
10. I was in bed eleven hours last night, windows open.
11. I had a complete bath and rubbed myself dry on each day of the week checked. (X).

In some of the schools at the end of each week the credits were counted and the child having the largest number marked was given a prize. The highest number of health chores that a child can have is 72. They were graded on a basis of 72 chores equal 100 per cent; 71 equal 99 per cent, etc. Each month a report was sent to Miss Collins from each Parochial school in the City taking part in the contest and she notified the schools as to which one was leader for the month. This method undoubtedly created enthusiasm on the part of the pupils.

The Crusader's Creed was learned and recited each morning after the health cards were marked. Here it is. I believe in my Country and in the good citizenship of its people.

I believe that to support my Country I must have Health, Strength and Honor.

I love my Country's Flag. To me its bright red stands for bright red blood, which means energy and power, cheerfulness and hope, human kindness and the joy of living. Its pure white stands for clean bodies which house clean minds. Its blue stands for the clear sky, the sunshine, fresh air, play and exercise.

As an American I will be a faithful soldier in the children's army of peace, the Modern Health Crusade.

This poem was also recited daily:

In days of old, Crusaders bold
Rode forth to fight the foe.
And we today, as brave as they,
Forth to battle go.
Let's fight for health and happiness,
And on each trusty blade
We'll write the glorious motto, Health,
Hurrah for our Crusade!

—Nat. Child Welfare Ass'n.

The children were encouraged to weigh themselves and the weights were compared with the numbers on their chore cards as the standard weights for height and age. The weighing took place every four weeks, and those who had been under weight at first, but now showed improvement, were praised and encouraged to continue the work.

One little girl, though, naively answered when asked why she did not practice the health rules, "I am fat enough without doing all those things." In a few instances the parents did not approve of the "Crusade", and naturally the children did not follow any of the directions given.

The Chore Folder used was the one issued by the National Tuberculosis Association, 370 Seventh Avenue, New York City, and so the cards were to be marked X for each chore performed. For instance if the teeth were brushed twice a day they were marked X; if only once, the mark was / or just half. One day the chores were being marked and as the Sister walked down the room she saw a boy mark / (half) after this chore: "I took a bath each day". To further encourage the children to follow the instructions concerning health, the teachers of the different schools made Health Posters designed like those prepared by the New England Dairy and Food Council, 51 Cornhill, Boston, and hung them in their class rooms. One very attractive one had a large milk bottle in the centre and the tea and coffee pots were "on the run," chased by a steaming chocolate pot. Two healthy looking children sat at a table enjoying cereal, toast, fruit and milk. Below was this motto: "Away with tea and coffee. Drink four glasses of milk daily and plenty of water between meals." The entire poster was divided into sections, in each of which was an appropriate quotation or statement to produce a greater effect. These were read aloud and explained to the children; so that the youngest could comprehend what it all meant. All the posters used were designed to give concrete examples of the benefit derived from following exactly the health rules. Much ingenuity was displayed by the different Sisters in the designing and all the posters were quite attractive. One that seemed to be especially pleasing to both boys and girls was a representation of an outdoor scene where children of all sizes were enjoying various healthful games and sports while receiving benefit from both fresh air and sunshine.

In some schools, each morning before marking the chore card, the children's hands, nails, etc., were examined, and those found "up to the mark" were highly praised, but nothing was said to the others. This method was effective, and soon all came minus the "black piping" under the finger nails. This examination, together with the instructions on cleanliness, etc., was found to be helpful to the children in many ways. Soon not only their personal appearance improved, but they kept more orderly desks, their books received much better care, and they took a pride in being neat and having everything around them in good condition. Some covered their books with oil cloth and gave them, frequently, a regular cleaning. One little girl ran up to her teacher one morning and said: "Sister, look, I gave my ruler a bath, it ain't got no Germans on it now, has it?" The good Sister realized that some of her instructions concerning germs had not been absorbed, by at least one pupil.

One of the schools reported that in the beginning only a few of the girls seemed interested; but when the boys were "pitted" against the girls, the rooms began to have a different appearance, for all the girls began to try, and as the boys were determined to win the prize offered to them if they equalled the girls in neatness of appearance and belongings, they too were eager to carry out all the health suggestions; consequently this school soon became transformed. Other schools reported "no marked improvement", because of the use of the chore cards. The different results in the schools may be explained by the difference in the home conditions. Naturally when the children came from homes where they were well taken care of as far as personal appearance was concerned, no great improvement was needed. But it seems to be the unanimous opinion that all were benefited by the instruction given concerning health and foods. Especial benefit seems to have been derived from the lessons on foods, as the majority of the children knew nothing of the "Vitaminies" necessary for growth and health and where they were to be found, and when they learned about them, naturally they spoke of it at home, and in many cases better balanced meals were the result. This applied particularly to the richer class of children, who had been indulging too freely in pastry, pickles and sweets.

In May the "loving cup" was awarded, not to the school whose pupils had asked on the first day: "Where shall we place the cup?", but to St. Frances of Rome's Parochial School.

THE PURSUIT OF THE BEAUTIFUL AND THE TRUE

By Sister Carola Milanis, O.S.D.
A Bouquet of Essays for Declamation
(Published by request.)

(I.) BEAUTY EVERYWHERE (Adapted and Original.)

EVERY one associates life with some aim, the attainment of which is the mainspring of his deeds, the inspiration of his plans. Thus it is that the ideal which in our inmost soul we love and desire, which we lay to heart and live by, is at once the truest expression of our nature and the most potent element in developing its powers. The worthiest aim and highest ideal of life must be something within the reach of every one, as are nature's best gifts, air, sunshine, and water.

What then shall we propose to ourselves as an ideal in life? It is all-important to choose something noble, something in keeping, too, with personal character, disposition and abilities, also adapted to our probable circumstances.

Few women may hope for fame and honor; to the greater number, the gifts that make it possible are denied; likewise the opportunities.

To some, pleasure is life's best gift, but to have pleasure for one's aim is to thwart one's own purpose, "for," says the late Bishop W. Spalding, "joy, to be good, must come unbidden." Culture, as an ideal of life, appeals more strongly to the educated woman than does wealth; but it is reducible to the theory of pleasure and is possible to comparatively few. What, then, shall we choose as an ideal of life?

Since an ideal, to be worthy, must be beautiful, let us first consider the wide-spread existence of beauty. Some one has expressed himself somewhat as follows: As the universe lies pictured in the imagination, its suns in blazing glory, its planets and satellites in soft radiance, its circling systems revolving in space with unchanging harmony, the mind discovers one prevailing law, the all-prevailing presence of beauty. Beauty of form, of motion and of arrangement. Beauty throughout all space and beauty here on earth. We behold it unfolding in the numerous flowers of spring, waving in the branches of the trees, murmuring among the leaves, bending with the blades of grass. We know that it is haunting the depths of earth and sea, gleaming in the gems and metals of the one, the shells and corals of the other. It is floating with the clouds, gracing the mountain tops and sleeping in the valleys. It is rippling in the streams and bounding with the crested wave. Beauty everywhere, yet unnoticed by the multitude. How sad to dwell in a grand temple, with sweeping arch and graceful pillar, with fretted ceiling and tinted walls, pictured windows and holy shrines, and yet, be unconscious of its charm!

There are many human beings who are beauty-blind. To them the winds do not sigh sweet messages, the streams do not murmur mysterious tales of joy and woe, the stars do not chant immortal hymns, the music of the spheres does not vibrate on the ether waves of interstellar space. They see no poetry in the gold and crimson lines of the sunset; read no morning exhortation in the sunrise; behold no sacred visions in the moonlight.

The multitude are heedless; the few see and understand. The many vegetate; the few truly live. The multitude are taught; the few become educated. To be truly educated is to know how to live, appreciating the full value of time; and how to die, grasping the true value of eternity. It is to love and to pursue the beautiful and the true here on earth and to attain their perfection in Heaven. To be thus educated is my ideal; and whatever you may choose that is good and true, it will be found included in my choice, the seeking of truth and beauty everywhere.

(II.) BEAUTIFUL WORDS (Original)

To make a generous and holy use of the beauties of earth, to seek the beautiful and the true in all things, so as to live nobly and die grandly, is your ideal.

Next to living a noble live oneself is teaching others to live nobly and die grandly.

Beautiful are the voices that teach these lessons, whether their original vibrations strike the ear, or their echo comes down from distant ages.

From the enunciation of the Law by dread Jehova on Mt. Sion to the latest exposition of the Gospel that has appealed to human mind and heart, how many beautiful words of spiritual import have been uttered, words bearing the burden of a pardon, the blessing of a sacred promise, or the benediction of a special call from God!

How many thrilling echoes have come, through the medium of history, from the plains of Asia, the defiles of Greece, the forum of Rome!

Listen to the beautiful voices of ancient orators—hear Scipio urging the Romans to conquer Hannibal—the vibration of those words thrill to this day the heart of every true soldier—"Let every man bear in mind that it is not only his own person he defends, but his wife and his children. Let him remember that the fortune of the army is the fortune of his country."

Again—what a noble lesson thrills in the beautiful voice of Regulus, captive-ambassador from Carthage to Rome, as he exclaims, "Though outwardly I am free, though no fetters encumber my limbs, or gall my flesh, yet the heaviest of chains, the pledge of a Roman Consul, makes me the bondman of the Carthaginians. They have my promise. My life is at their mercy, but my honor is my own." Beautiful voice of pagan nobility! Beautiful voice teaching a Good-like lesson to Christian men of our own time! Beautiful voice showing that the Spirit breatheth where He will, be it in the words of an Apostle of Christ, or a Consul of Rome.

Many are the examples that might be given, but what need is there to multiply them? Every lover of history has listened to these voices vibrating in liquid Greek, in stately Latin, in the weaker languages of modern times.

Let us listen, rather, to the voice of our Redeemer—all beautiful, all holy voices have borne its tones, echoed its persuasive sweetness and thrilled with its majestic spiritual power. Wherever Mercy pleads, Charity urges, Justice reproves or Pity pardons is heard the beautiful voice of Christ.

Friend counsels friend, the persecuted pardons the foe, the strong advises the weak, the mother reproves and guides her child, the father inspires the nobility of his son, the religious and the priest preach and pray, the saint pleads with the sinner, the martyr proclaims his faith with his dying breath—beautiful voices, vibrating with the tones and the spirit of our Blessed Lord!

Ah, surely, we who are in pursuit of the beautiful and the true can have no higher ideal than the utterance of beautiful words.

(III.) BEAUTIFUL HANDS

(Original)

My ideal is to have beautiful hands. No; I do not mean white hands with snowy, tapering, jeweled fingers. The beauty of a hand lies in the deeds it does. White hands have done many a noble deed; on that alone is based their claim to beauty. We know that queens have served the poor and the sick. We see, through the vistas of the past, Clotilda of France washing the feet of pilgrims and serving the needy with bread; Elizabeth of Hungary going forth each morning to supply the wants of the wretched and working her sweet miracle of the roses; Anne of Austria, queen of France, soothing, with her plump, white hands, the aching heads of the poor sufferers in the Paris hospital; Carmen Sylva, queen of Roumania, not only writing noble sentiments but putting forth beautiful hands to aid and to comfort the wounded and the dying on the battlefield. No; white hands have not all been useless.

We greatly fear, however, that few American white hands serve the poor or aid the destitute sick. They are satisfied with giving the contents of their purse, considering themselves noble and generous in parting with their cash; personal service or direct kindness it does not occur to them to give.

A true woman's hand, tender and helpful in all sweet and gentle deeds, kind and strong in guiding and supporting, does indeed work marvels for time and for eternity.

A true man's hand, the brown, rugged, toil-worn hand of the honest laborer, the pain-healing and life-restoring hand of the physician and surgeon, the brave, honor-bearing hand of the devoted soldier, the sacred and most powerful hand of the priest—all are beautiful hands.

Beautiful voices may plead for God's mercy; beautiful hands, by their deed, will win it. Beautiful voices may beg for the crown of holy success, beautiful hands will grasp it and bear it away for eternity.

(IV.) A BEAUTIFUL MISSION

(Original)

To seek true beauty, to speak with a beautiful voice, and to work with a beautiful hand—all is included in having a beautiful mission in life, in having a beautiful vocation.

All who tread either life's highways or its byways need light-bearers and guides. Can there be a nobler destiny than to fulfil either of these offices?

There are many spheres in which woman can accomplish the duties of light-bearer, but chief among them is that of the home where dwell God's children lent to her for a while. How mysterious is the face of an infant! What strange, deep, unanswerable queries it provokes! The tiny hand can barely grasp your finger; some day it will wield a scepter in some kingdom, and however small the domain, the power will be great. Devious paths stretch before the tiny feet, paths through sunlit, flowery fields, or through dark ravines and beside dread precipices, nor are the sunny paths less dangerous or more easily trod than those that are dark and gruesome. On the former a guide is needed, on the latter a light-bearer. And who is to be the child's guide and light-bearer? A mother, a sister, a teacher, or a friend, some woman is to fill the God-like office.

The hour that is fraught with the perfection of a life, with the salvation of a soul, is the hour of choice. One path always stretches before us that has wayside springs of eternal waters and that terminates in Heaven. This path is not always entered upon in childhood or in youth, hence it does not win the soul in the hour of choice.

Who is responsible? Who must count, with ineffable weariness, the false steps of others in their downward course? Who must listen, in pain and grief, to moans of fallen heroes deprived of their victory? Is it not some woman who has failed to keep the light burning? Some woman who has failed to lead the way on higher paths? Few children wander, few youths or maidens go astray for whom some woman is not accountable.

There can be no ideal grander, nobler, more meritorious than to be a God given cloud by day, a pillar of fire by night, that one's fellow creatures, may through us, pass safely over the desert into the promised land.

(V.) BEAUTIFUL HEARTS

(Original)

Modern research reveals to us that the heart is merely a pumping machine, a tough muscle, an organ whose function it is to propel the blood, but physiologists gravely tell us, "the ancients considered the heart the seat of love and of sorrow, of all sentiment and emotion." Do we agree with the physiologists or with the ancients?

The poet, the preacher, the orator agree with the ancients, as do the parent, the friend, and the lover. "Will power", "mind cure", and the other modern improvements in nonsense and mystery, have laid upon the brain the whole burden of living, thinking and feeling. Now, I pride myself on having a passably good brain, but, really, I like to think that I have a heart also—a real, old-fashioned heart, such as the ancients believed in—a heart that shrinks and suffers, dilates and rejoices.

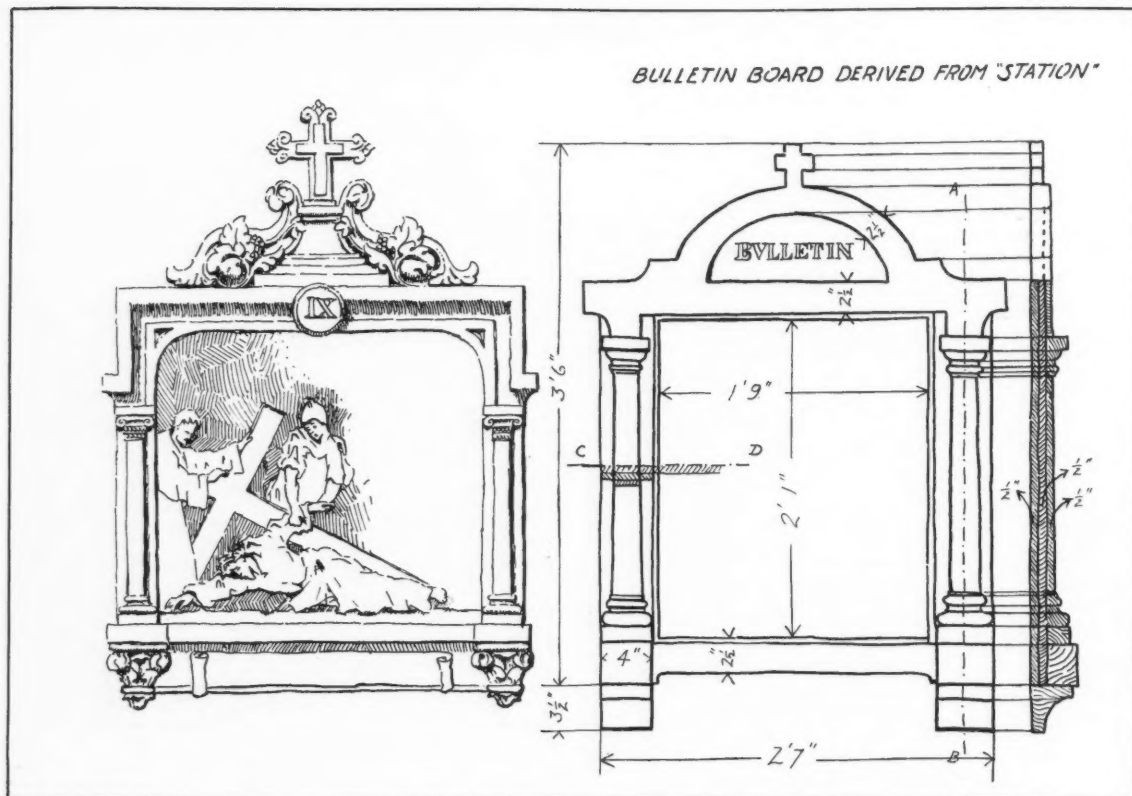
I do not like to think that I carry all my sentiments in the top of my head, for they would need to be rather light, to save me from being physically unbalanced. Those who want to think all things and feel nothing, are welcome to their theory that all things exist in the mind. I believe that many of the priceless things of life exist in the heart.

Now, you who advocate beautiful voices, beautiful hands and beautiful missions, tell me, what is the source or root of these varied beauties? What, but a brave, true, beautiful heart? If we have that, we have all the rest, the inspiration to the voices, the suggestion to the hands, the call for life's mission.

Oh, the goodness and the seriousness of life! How illimitable the reach of its achievement for him who is great of heart.

Better not exist at all than not be worthy of existence. It is impossible to be worthy, if thought, word and deed do not arise from a heart, brave, true and beautiful.

Let us fill our big modern heads with brilliant modern knowledge, if we will, but let the heart be filled with the sacred and beautiful things of God and the soul.



FREEHAND CONSTRUCTIVE DRAWING

Suggestions for a Course

By Brother Cornelius, F.S.C., M.A.
Fifth Article of the Series

PLATE 17. It is a psychologic principle at least as old as scholastic philosophy, though sometimes thought to be modern, that nothing is found in the mind that has not first been in the senses; or, as Professor Turner puts it, All knowledge begins with sense knowledge. Impression, therefore, is the first stage in education. But it is only a preliminary stage. Education proper comes by expression; the very etymology of the word shows that. But expression itself presents three stages which are quite distinct though they seem to merge by an almost evolutionary gradation into one another. The first stage is pure reproduction or imitation; the second, variation; the third, originality.

So far the student's work in this course has been mostly in the first stage of expression, including, it is true, applications of principles previously explained. But in this plate he is designedly led into the second stage; i. e., an object is presented and he is required to produce a variation of it. To illustrate—Father Flynn desires a bulletin board for the vestibule of his little church. As he passes down through the church he gets an idea and as he passes by his school he gets another. Led by these ideas, he immediately goes into Brother John's class and says to the boys,

"Boys, with Brother's permission I'm going to give you a drawing problem and you'll have two weeks to do it. Draw a design for a bulletin board for our church vestibule. Make your design as simple as possible, as beautiful as you can and in accord with the form of our stations. In due time I'll call for your drawings and the best one will get a prize....."

A station and the prize drawing are represented on our plate 17. Of course, in giving this plate problem we show this prize drawing only after the class have all made their own variation drawings. The teacher may take advantage of this plate to point out and explain the method of indi-

cating sections right on a projection, as at CD; he should have them indicate other sections on the same projection. To lead up to plate 17 we may take such exercises as the following: simplifying an altar-rail, a clock-case, a book-case; from an ornamental garden-seat derive a drawing of a very simple one which could be cast in concrete; from some elaborate model draw a simple garden shrine. Another class of variation problems is that in which we elaborate what is simple; another, that in which we make little or no change in the elements of the object given, but rearrange them, etc.

PLATE 18. If the suggestion and drills for plate 6, concerning home, sport and school subjects, have been taken up with some enthusiasm by any class, it is probable that more than one boy of that class has come under the spell of the "impulse for making things". A hint has been given in connection with that plate about making things according to our ideas. When we succeed in making something beautiful and useful of our own design we like that thing in a very particular way; I might say, a personal way. This plate deals with original design.

When we conceive such a design we like to visualize our subject. A simple and effective way of doing that is by isometric projection. When three contiguous faces of a cube are equally inclined to a plane their orthographic projection (i. e. that made with projectors at right angles to the plane of projection, as we have them throughout this course) will be that shown in figure 15. In that figure the angles about the center point are isometric (Greek: isos, equal + metron, measure) and so are all the edges of the cube; hence the name, isometric projection. If now we circumscribe an imaginary cube or other figure, having only rectangular faces, about any object and then take our measurements for the points of that object on or in the direction of that circumscribed figure and, finally, transfer those measurements, full size or by scale, to corresponding positions on our isometric projection of the circumscribed figure, we obtain the isometric projection of our object. This may sound abstruse but it is really quite simple. It will become clear by studying fig-

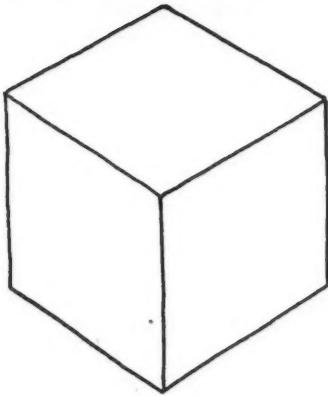


FIGURE 15

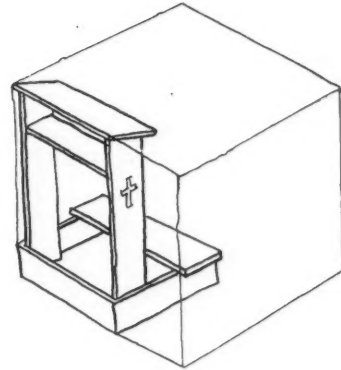
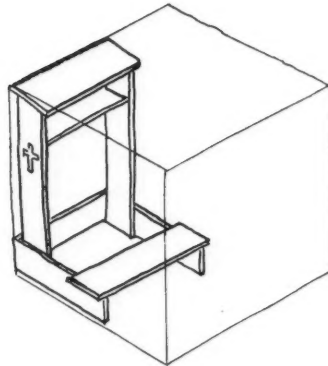


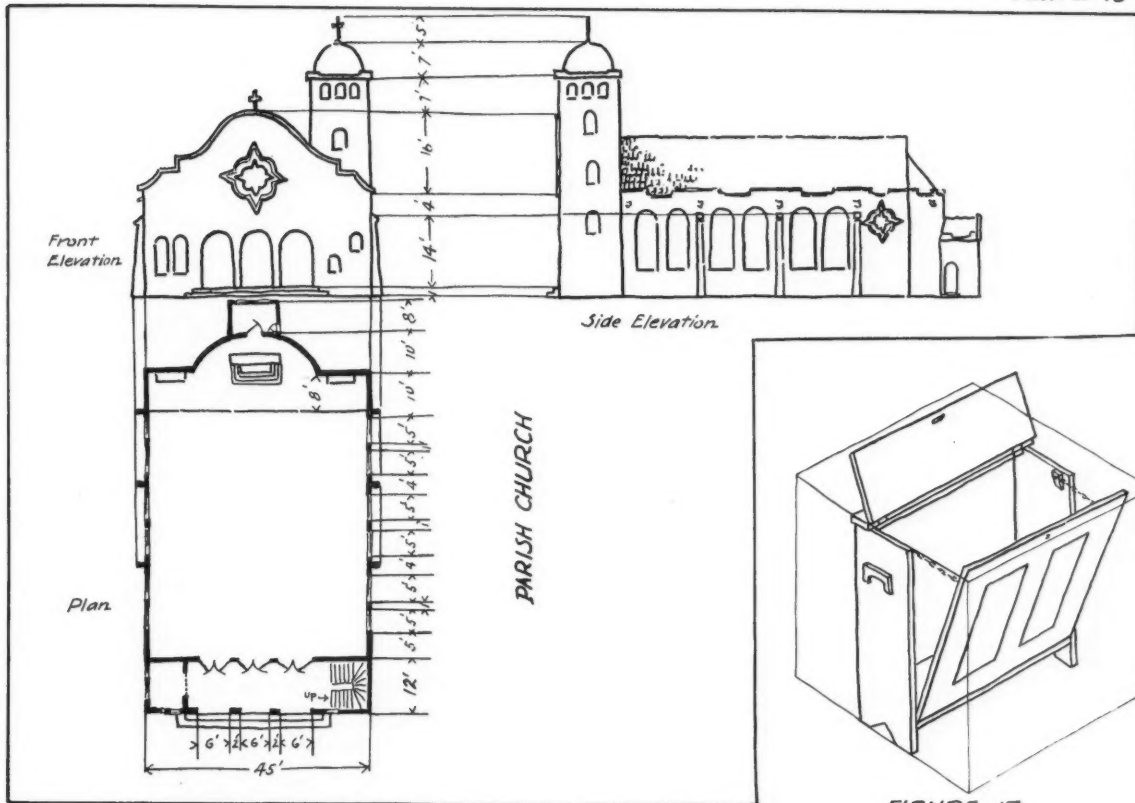
FIGURE 16

ure 16 which shows two isometric projections of the prie-dieu of figure 6 and from which it also appears how effective isometric projection is for visualizing our ideas even when we have not studied perspective. The draftsman as well as the craftsman prefers the ordinary projection or shopdrawing, but when we must make a layman understand our design, we will succeed far better by means of isometric projection.

A good subject for this plate is the filing cabinet for large drawings, charts or the like; a simple form of it is shown in figure 17. Its good feature for an original problem is its rarity. Few, if any, of the students have ever seen one; hence, when they are told of the object and the merest essentials of what is wanted, they are thrown upon

their own resources as to form and construction. When their ingenuity has been long enough exercised upon the problem the results are compared and criticized and the best ideas discussed and emphasized and made common property of the class. Now would be an ideal time to give an instruction on constructive design—its nature and its three desirable qualities: simplicity, beauty and economy. Then the class is set busy again—with the experience gained and the added instruction received, it makes its second attempt at designing the filing case. Then, as soon as any design is fairly satisfactory, the student may be directed to draw it out on his final plate including an isometric representation either to scale or as a mere sketch.

PLATE 19



Leading up to this plate may be such problems as a locker-case for the drawing-boards or other drawing materials of the class, a book-case for a particular place in the room, etc. Certain data (requirements, limitations etc.) are given and the student must design accordingly.

PLATE 19—an architectural drawing from the object. By way of preparation the class should be exercised in plan reading. The ground plan, floor-plan, elevations and roof-plan of some very simple buildings, bungalows by preference, should be explained and immediately after the explanations the students made to read the plans by answering the questions put by the teacher as he points to this or that part. After the reading of each separate drawing it would be well to drill the class in making rapid sketches of it from memory. It is an oversight on our part not to have suggested earlier in this course drills in reading and memory sketching of working-drawings and plans. A very helpful book which contains much material for this kind of work is Radford's *Details of Building Construction*. Radford Architectural Publishing Co., Chicago, Ill. 1911. 200 pp. c. 10" x 14". It contains, besides an abundance of material corresponding to its title, about an equal amount more on common objects not architectural and nearly all in the form of clear, dimensioned reproductions of drawings. Suitable blue-prints may also be procured from architects, shops, etc.

The student is now prepared to make sketch drawings of buildings or parts of buildings in his surroundings; such as a garage, an automobile service station, the student's home, parts of the school or church, etc. Plate 19 gives an idea of what is wanted—not a technical professional drawing but such a simple and correct statement of the general outlines and main details of a building as a young high school student may be expected to grasp and understand.

PLATE 20. Simple architectural design sketches. The preliminary exercises given for the last plate should be resumed and one feature added; namely, suitable objects, drawings or prints are placed before the student and he is required to draw variations of them. After some success has been attained along this path we may proceed as follows: we describe, for example, a bungalow—its plan or lay-out of rooms and its main external features, such as extent of porch, arrangement of entrance, form of chimney and of roof. We do not go into details as to nature, strength and cost of materials but if the student's drawing contains any inconsistencies in this respect or in regard to heating, plumbing or lighting, we will point them out to him and correct him. Those students who have made several successful variations from given models or several good drawings according to description may undertake to draw sketch-plans for a bungalow all of their design.

In connection with constructive design an important word must be said on a point where art and construction meet. When engaged upon the esthetic side of any subject we must not be hampered by the scale-rule but should be led freely by artistic feeling taste and judgment. For example—we are arranging the elements in the main facade of a church—the door-ways, windows, pediment, tower, etc. It is assumed that we have already drawn the base, side and roof lines of the facade to scale. Now, having in mind only the main and necessary requirements of our plan, we proceed entirely free-hand to arrange portals, windows, etc. in such form, size, proportion and relative position as will result in an ensemble of charm and beauty. It is only when this has been done that the scale-rule comes in. It is now applied and by means of it the dimensions of the different elements of the design are read and marked down, the necessary slight adjustments being made. Incidentally, if any element is found to be impracticable in size or otherwise, a change is made.

Subject leading up to this plate might be, a simple residential entrance porch, a garden house, a small garage, a side-chapel for a church, a small store, a work-shop, etc. Helpful Books for reference and for exercises are *Bungalows, Camps and Mountain Houses*, W. P. Comstock and C. E. Schermerhorn, A. A. I. A.; *W. T. Comstock Co.*, N. Y., 1914; also *Modern American Homes*, H. V. Von Holst, Amer. Technical Society, 1913.

It is supposed that each student will have at the end of this course a set of at least twenty plates of subjects in accord with those given here. Also that he bind them in a cover or folder so that he may have them together in neat order at any time he may need them to serve him as credentials or for reference. Wherever any student has such a set of plates, understands them thoroughly, has acquired an interest in constructive drawing and the ability to make constructive sketches of subjects similar to those of his plates, the purpose of this course has been attained.

THE TEACHING OF RELIGION

The Imagination in Teaching Religion.

By Rev. C. P. Bruehl, Ph.D.

THERE is all the difference in the world between a truth that has been merely intellectually apprehended and one that has been experienced. The former possesses but a slight and precarious hold on the individual. It quickly fades from the mind and can be easily dislodged by some stronger impression. The latter, on the contrary, takes a firm grip on the mind and will not permit itself to be eclipsed or obliterated. It has become interwoven with the very texture of our being and incorporated with the warp and woof of our mental life. As the sun after it has dropped below the horizon leaves behind it a beautiful afterglow, so a truth of this nature continues to illumine and color the mind though it may have sunk below the threshold of consciousness. Moments in which we have experienced great truths are of supreme value in our lives. They enrich us beyond any earthly treasure. They have a permanently uplifting influence. Nothing can rob us of them. They are truly ours, because they have become part and parcel of our very selves.

It is the ambition of every zealous religious teacher to help the child towards such experiences. When an individual after school life discards religion, it may be laid down as a general rule that he has never truly experienced the meaning of religion. He has never felt it thrill his soul nor ever felt it tug at his heartstring. He has never caught its beautiful radiance. It has never been more to him than a matter of academic assent. His whole being has not reacted to it. That is the secret of the loss of faith. It is quite plain that the teacher wishes to forestall such an awful contingency. If so he must make sure that the child will not go through its religious training without profound and strong religious experiences.

It is at this juncture that the imagination steps in. No truth can touch the deeper layers of our being unless it passes through the imagination. Both the emotions and the will are stirred into activity by the imagination. The abstract truth touches only on the periphery of the mind. It is incapable of reaching the heart. Abstract truth may be all right and adequate for pure spirits; it is insufficient for men. A truth can only be experienced in a vital manner if it has succeeded in kindling the imagination. Success in religious teaching, therefore, to a very large extent depends on the proper use of the imagination. Unfortunately, in religious teaching the intellect is overemphasized to the detriment of the imagination. Some would regard it as derogatory to religious truth to translate it into the language of the imagination. These are unconsciously tainted by an exaggerated spiritualism. They forget the real constitution of man. It is well enough to stress the spiritual side of human nature and to assign to reason the primary rank; but it will not do to lose sight of the fact that man also is a sentient being that depends very much, indeed, on sense representations. We quote a very illuminating paragraph from the Rev. Brother M. B. Hanrahan, M.A.: "The senses are the gateways of knowledge. It is only through them the mind obtains the material from which it elaborates the highest products of thought. Nature stresses this truth, for at first the child is interested in the things of the sense, and it is much later that he can by comparison and abstraction arrive at general or abstract notions. Unfortunately there has been a strong tendency in the schools to teach words, definitions and rules before the pupils have gained sufficient knowledge of the objects and experiences of life that give meaning to these abstractions. The power to repeat verbal forms has been taken as sufficient guarantee that the children grasped the ideas these forms expressed. Teachers failed to realize what Kant so laconically stated: 'General notions (concepts) without sense percepts are empty.'" (The Teaching of Catechism, in *The Australasian Catholic Record*, July, 1924). This is due to the neglect of the imagination. The spiritualistic character of our psychology may lead us sometimes to disparage and belittle the sentient faculties. For such an attitude there is no warrant. We may be convinced of the superiority of the spiritual faculties without denying to the lower sentient faculties the place that rightfully belongs to them. Extreme spiritualism and idealism has never served any useful purpose. In pedagogy it is decidedly harmful, since it frustrates the very ends of teaching.

The Lord made abundant use of the imagination. Few abstract statements have come from His divine lips. He does not fear that His heavenly message will suffer if it is couched in highly imaginative, sometimes exceedingly homely, language. His ideas are of celestial origin, but their expression smacks of the earth. Well, it is only a truly earthly language that man is able to understand. Local color gives reality and vividness to ideas, and thus the Lord's discourses abound with local and personal allusions. Let us give an example of the Lord's teaching. Here is the abstract truth He intends to convey: There is a Divine Providence that overrules the affairs of men. The statement is clear; but it is tame, cold, lifeless and colorless. It does not register sufficiently in the mind to make much of an impression. As it stands it cannot become the occasion of a real experience. Translate it into the language of the imagination and you will at once notice the difference. "Consider the lilies of the field, how they grow. They labor not, neither do they spin; and yet I say to you that not even Solomon in all his glory was arrayed as one of them. Now if God so clothe the grass of the field which today is and tomorrow is not, how much more you, O ye of little faith!" This, indeed, looks like a new truth. In the latter instance the truth is visualized. It has assumed an overwhelming objectivity. It has become real, tangible, visible. It enters into the soul by many avenues. It knocks at the heart and demands entrance. And all this because the imagination has been called into play. The imagination has the power to make the far seem near, to give to the shadow concrete and sharp outline, to render the absent present, to make the unreal real. This power goes so far that it can give the illusion of reality where there is no reality. Certainly, this marvelous power of the imagination was intended to be exploited. It has too often been used for evil purposes. It should be used for good. The distrust of the imagination which has been instilled into us by some ascetical writers must not prejudice us against its legitimate uses. In a recent book on psychology this rather maligned faculty receives fuller recognition than is usually the case. Father John X. Pyne, S.J., the author of the book in question, writes: "The imagination plays a great part in the life of the individual. His hopes and fears and loves are largely influenced by his imagination. In the normal person the imagination does little harm, but very much good. It is the imagination, forming sensuous images to illustrate the abstract ideas in the intellect, with which it co-operates, that enables us to understand easily and clearly....The teacher is constantly making use of the imagination of his students to enable them to grasp abstract ideas. And unless the teacher can evoke the appropriate phantasms, he will have difficulty in communicating to his pupils the ideas which he wishes to impart. Assuming the necessary qualifications in other respects, it is the teacher who can arouse the imagination by stories or by comparisons, who attains eminence in the classroom. The students easily grasp, and tenaciously hold, the universal truths that are associated in their minds with vivid phantasms." (The Mind, New York, Benziger Brothers.) Through the imagination the most abstract truths of religion can be made real for the individual and thus become the source of genuine religious experience. Imagination accordingly must be conceded a foremost place in religious instruction. The abundant use which the mystics make of the imagination in describing their religious experiences confirms this view. However, considering the fact that we have for this contention no less an authority than the practice of our Lord Himself, we need no further confirmation. Our religious teaching will be immensely benefited if we utilize in a fuller way and to greater advantage the tremendous possibilities which the imagination affords.

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Observance of Constitution Week, Sept. 12-18

Constitution Week has been set for the annual celebration and discussion of the constitution of the United States. The first constitution week was held in 1922, and it is now an annual occasion for vitalizing the teaching of the truths of American liberty and the lessons of our history from which the American constitution was born.

The program has been prepared for the information and guidance of those who will actively assist in carrying out the observance in the schools. The subjects scheduled for the week do not include all phases of the Constitution that might properly be studied and discussed, but are some of the essential topics.

It is suggested that the schools obtain the co-operation of some local civic organization, such as the American Legion, Parent-Teachers Association or Knights of Columbus. The first period of each day during this week may be set aside and a properly qualified citizen delegated to speak to the student body on topics along the line suggested in the following program.

Sunday, September 12th.

The first Amendment to the Constitution, using as a text, "Remove not the ancient landmark which thy fathers have set." (Proverbs 22:28).

Monday, September 13th.

The setting and inspiration of the United States Constitution, the Magna Charta, the English Bill of Rights, the Mayflower Compact, Declaration of Independence, Articles of Confederation, etc.

Tuesday, September 14th.

Watchwords of the Constitution: A Government of LAWS and not of MEN; Liberty under the Law; Equal Opportunity to All Citizens.

Wednesday, September 15th.

What the Bill of Rights in the Constitution has meant to the American people and what it means today.

Thursday, September 16th.

The Services of John Marshall in Making our Constitution the Supreme Law of the Land.

Friday, September 17th.

Present dangers to the Free Institutions established by the Constitution.

Saturday, September 18th.

To uphold the Constitution in his daily life and activities is the duty of each and every good citizen. (A community parade or pageant to enforce this lesson is suggested.)

* * *

"One effect of the Great War has been to break up old habits, old beliefs, old faiths, old contentments and to cause a vast multitude of people to be impatient of every kind of restraint and eager for freedom to follow their impulses of the moment. They forget how much they have, how many blessings they owe to the fact that they live under the rule of law, in a country of peace and order and security and opportunity. They have not learned the lesson of poor Russia and China. They forget the teaching of religion and the experience of mankind which show that man must be governed by rules of conduct, not by impulse; by established principles, not by the whim of the moment, or there can be no peace nor justice nor morality in civil society. They do not realize that it is the Constitution of the United States which has established those rules of right conduct, those limitations upon official power, those guaranties of individual liberty, which are essential to the preservation and growth of our country."—ELIHU ROOT.

Resolutions of the Annual C. E. Assn. Meeting.

While the key notes of the annual convention of the Catholic Educational Association at Louisville were sounded in the general sessions, it was in the departmental or sectional meetings that the practical work of the organization was accomplished.

The program was carried out as published in the June issue and evinced much attention and enthusiasm on the part of the fairly representative gathering of religious teachers, priests and three bishops. While the papers presented stressed the scientific and pedagogical side of education, emphasis was laid by many of the speakers on the religious, moral and cultural aspects of Catholic education and its besetting danger under other auspices.

As usual, the statement of principles as embodied in the resolutions adopted, best exemplifies the spirit and purpose of this year's convention.

We reaffirm our devotion to the cause of education. We recall that at this time 2,000,000 youths are receiving training in our schools, academies, colleges and universities. It has been the traditional course of the Church to foster learning. Indeed without the constant labors of the clergy and the patient industry of the monasteries, the lamp of learning must have been extinguished amid the conflicts of the centuries and Europe must have lapsed into a dark night of ignorance. Civilization owes its existence to the enlightening efforts of the Church.

The conducting of Catholic colleges and universities is a function proper to the Church and in keeping with her mission of safeguarding Christian faith and morals.

According to the spirit and law of the Church, every Catholic pupil should be educated in a Catholic school, amid Catholic surroundings and environment, and this principle applies to college and university students as well as to those in primary and secondary schools.

The Association recognizes among the important principles of education that education is an end in itself, as perfecting the intelligence and the heart of man, entirely apart from any value which may attach to it as furthering the material advancement of the individual in practical life.

The Department of Colleges and Secondary Schools passed the following resolutions:

Resolved: that by a Catholic education is understood not merely the inclusion of religious courses in the curricula but such teaching even of secular branches as involves the recognition of the unchangeable principles of Catholic philosophy, theology and pedagogy.

Resolved: that education in non-Catholic colleges and universities can in no way supply or substitute for the religious and moral education provided in our Catholic schools; that attendance at such places is not at all desirable but at most, in certain circumstances, tolerated, subject to the conditions laid down by the Holy See and the local Ordinary.

Resolved: that accordingly all encouragement of attendance of Catholics at non-Catholic colleges and universities, is discountenanced, nor is the fact that provision is made for the safeguarding of the faith and morals of students presumably in necessary attendance in such institutions, to be interpreted as a surrender of the Church's policy and tradition in the matter of higher education or used as a means of diverting Catholic students and Catholic resources from our Catholic colleges and universities to such institutions.

Resolved: that for the promotion and development of Catholic higher education our colleges and universities endeavor always to attain and to maintain the best intellectual and scholastic as well as religious standards, and our laity of means be urged to make our Catholic colleges and universities the beneficiaries of their generosity, and our Catholic students and their parents be opportunely instructed in the spirit and law of the Church, regarding education divorced from religion and morality, and attendance at non-Catholic colleges.

Progress of Standardization

The August Bulletin of the Catholic Educational Association is devoted to the work of the Commission on Standardization of the Department of Colleges and Secondary Schools.

The standard set in 1917, it will be recalled, were raised in 1923, by the adoption of an entirely new set which came into force in June of the following year. The standards now in force and the constitution of the Commission on Standardization are presented in the first part of the Bulletin, the second part of which is devoted to the report of the secretary of the Commission, Rev. J. W. R. Maguire, C.S.V., who states that the work of the Commission has been on a better basis during the past year than ever before, and that "there are good reasons for believing that reciprocal relations may be secured in the not-too-distant future with other recognized accrediting agencies."

Admittance to the list of standard colleges was refused to eight colleges that did not meet in all respects the required standards. "There is," the Secretary observes, "no reason for discouragement, and when it is recognized generally that the Commission on Standardization desires to be sincerely helpful to all Catholic colleges, either on the accredited list or not, much difficulty and unpleasantness will disappear. The Commission would much rather accredit a college than refuse. In many cases refusing to place an institution upon the accredited list is a greater act of kindness than granting it admittance, because thereby the trustees and officers of such an institution are spurred to greater effort to bring it up to the highest standards."

THE INNER MESSAGE OF LITERATURE AND ITS PRACTICAL INTERPRETATION.

(Continued from Page 162)

produce only hazy expressions. The constant effort of the English teacher should be to cultivate accuracy and crispness to replace haziness. In a short time the zealous teacher will find her reward in the clear thinking and clear phrasing of her students. This achievement on the part of the students is worth all the trouble the teacher experienced whilst exploring with her ambitious (?) students the trashy lanes of Literature. Now, indeed, they can realize the truth of the enduring proverb of Cervantes, "All that glitters is not gold."

Poems should play an important part in the work of English, especially in the first year. Let the poems be selected with care. A few short ones should be memorized, or each student may select from a long poem, the one verse that most appeals to him, and then interpret it in his own language, and bring out the message that the author intended his readers should receive.

For outside class work, ask the pupils to read Browning's Rabbi Ezra. Suggest that each one be able to quote a verse from memory, or even a few lines. Seek the inner message; give the practical interpretation. From the memorizing of the words, the student will gain something of the poet's art of expression; to find the inner message requires thoughtful reading of the poem and an ability to follow accurately the poet's deeper thinking. The interpretation of the students may differ, but all will agree that items which escaped capture were unknown to men, but were known and appreciated by God. This poem should be expressed in the pupil's own words by writing a single paragraph on the board.

Take a short poem such as Matthew Arnold's sonnet, WORDLY PLACE, and express the substance of the poem in one sentence, as:

Even in a palace, one may saintly live.

In Lowell's Vision of Sir Launfal: Divide it into sections carrying unity of thought. From each section, extract the inner message, and give it a practical interpretation:

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer;
June may be had by the poorest comer.

In this verse, follow in detail, the poet's thought, and watch your students gaining in power by their attempt to discover the inner message and reduce it to a single sentence. This method simply forces the student to digest the author's thought. The method has an unquestioned educative value for the reason that it stimulates thinking, and develops formation expression. This is the art of composition. The ability to understand the message is the art of interpretation. The one supplements the other.

To get the largest amount of good out of such a method, the students must be taught the value of concentration. Habits of indifference prevent concentration. Dictionaries and reference books must be used and an attempt made to bring the writer and the reader into coincident thought, thereby stimulating intelligence and alertness.

The problem of the English teacher is to meet the demands made by the expanding minds of the students. Their foundation step was to master the mechanics of letter and word and sentence, but with their advancing years, the problem became more complicated, until now in high school the selections reveal greater complexity of phrasing and greater maturity of thought and emotion. With this advance, the vocabulary and the style have kept pace. All the teacher's tact and ingenuity must be brought into play so as to secure such literary productions as will stimulate a wholesome growth and still keep the writer and the pupil within the realm of common understanding and common sympathy. The students should be taught a method of clarifying all expressions, and of relying upon their own capabilities for so doing. The intensive study of literature, however, means more than the clarifying of expressions and the mastery of the literal and the connotative. In all true interpretation, there is a spiritual comprehension as well as the intellectual. Kipling's RECESSIONAL is an example:

God of our fathers, known of old,
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boastings as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that put her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!
AMEN.

Kipling, who is now paid five dollars a word for his writings, wrote this poem in 1897. In 1903, when he wrote THE FIVE NATIONS, the RECESSIONAL was used as an epilogue to the volume. The poem was written after the celebrations over Queen Victoria's Diamond Jubilee. A RECESSIONAL is a hymn that is sung while the clergy are passing out of the church at the close of a service. Mr. Kipling is to be commended for reminding his countrymen, at a moment of imperial exaltation, that they had something more to do than to build battleships and multiply guns.

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REFLECTIONS ON THE DIOCESAN HIGH SCHOOL MOVEMENT.

(Continued from Page 160)

nal reward for such an action has been told us in the pages of the Sacred Scriptures.

Catholic high school education has been felt in its heavy cost in only a few parts of the American Church. None of us wants our high schools to be less furnished than those of other systems; surely we want to have the attraction of the place lure our boys and girls into our care; assuredly the course of studies must keep pace with what is done elsewhere. Despite the sacrifices made for secondary education by the religious communities, the bills will be large and payment must be made. The best policy of financing calls for a diocese to give the communities every penny that their prudent wants demand, leaving behind a field of contribution to the cause which the poverty of the religious life alone can afford. It is in the light of this policy that \$40 to \$50 has been set down as the acceptable per capita charge of Catholic high school education. This figure is fair to the communities; it gives the high school every facility; it is certainly fair to the Catholic public who pay in taxation such a high cost for secondary education under the State control.

All that has been said rests upon the assumption that Catholic diocesan high schools should be free. This point is questioned by many. Its best exponents are the priests working in parish labors. They know the people. They appreciate the high cost of family living. They sense better than others the pride which goes with honest poverty. The pay high school wears a forbidding mien for many Catholics. It is not that they are miserly, but they are poor. If religion is the foundation-stone of all Catholic education including secondary, then in a land of democracy where people willingly bow their heads beneath mounting educational costs that education, elementary and secondary, may be given to all, the Church cannot afford to do anything else than to make the diocesan high schools free for the student-body. The bills can be better met through the parishes. It is our proudest privilege to announce the readiness of the American pastors in the East to gather the money which will make possible the erection and the maintenance of free Catholic high schools. In a survey of the clergy, made in the Diocese of Brooklyn, not one pastor voted in favor of any charge for the education of the boys and girls in the diocesan high schools. They were one in holding that such institutes should be entirely free, free in tuition and free in books and laboratory fees. They pledged their parishes to foot the bills.

The door should not be shut upon the hope of arousing the generosity of our Catholics of wealth in behalf of Catholic secondary education. It is true that they have not been distinguished by noble deeds in this regard. The situation calls for patience. It does irritate that Catholic wills are written for the disposal of large estates without any mention of Catholic education. It seems not proper that Catholic men and women of means should take unto themselves the limelight of Catholic prestige and stand aside with scanty assistance, as the middle-class and the poor Catholics are struggling in the furtherance of financing Catholic education. But there is reason for hope in the circumstance that it

was years before Catholic wealth became interested in the endowment of Catholic churches or in the benefiting of Catholic homes and hospitals. When our high schools have written their story of moral, civic and religious good over the careers of the yearly output of graduates, a better disposition may come through Heaven upon our people of means and they may desire to inscribe the memory of a departed parent or their own name upon a work of education, character-building and religious formation which is nobler before God than cemetery monuments or the checkered careers of ill-fortuned children of their own flesh and blood.

Conclusion

In homelike phrase a writer recently spoke of the Catholic Church as being "in no hurry". The steady and slow growth makes for long life. The diocesan high school movement is still in its infancy. Years lie ahead. The problems above-enumerated need not immediate final judgment. Time will heal many anxieties and throw a new and more consoling light upon our troubles. But let us put our shoulder to the task! The high school of diocesan control is needed in a democracy. It is necessary for the welfare of the rising generations. It bears the blessing of Christ and the sanction of the Church. It is a generous sacrifice for the religious to enter into the secondary classrooms; it is a further evidence of sincerity for the clergy to espouse the cause and to meet the bills; it but continues Catholic laity goodwill to earn the money and give it to the priests that our high schools may be built, run and kept high in efficiency. The years of the average life run over only a few milestones. Such sacrifice for the preservation of religion is a jewel that one will take with him to God.

STUDIES IN ENGLISH LITERATURE.

(Continued from Page 166)

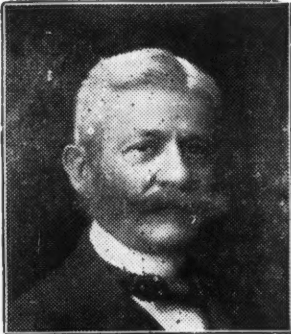
While the "fair and noble hostess" is entertaining her guests with diabolical graciousness, Cawdor, frightened by the consequences, weakens in his resolution. However, she will not be foiled in her enterprise. With her little fists clenched she "chastises with the valor of her tongue" all his scruples, throws a blanket over the consequences and ceases not till he is "settled and bent up each corporal agent to the terrible feat". Thus she intimidates him and hence that step which plunged him into a sea of blood was taken at her instigation.

Both before and after the accomplishment of their horrid deed, these two inseparable characters furnish many interesting contrasts. The only attribute they have in common is that mutual bond of affection which, as Mrs. Jamieson says, lends a softening effect to the whole play and lays a powerful claim to our sympathy. Yet, there is a vast difference in the quality of their loves. Hers is genuine and persevering; she will go to any extreme to prove her sincerity. His, on the contrary, is a love of convenience; he loves her because she is his mainstay. When he finds other counsellors he does not hesitate to tell her that

"He will tomorrow,
And betimes he will, to the weird sister"

for his advice. Remember, this slight was given her at the close of that scene in which her quick wit preserved him from detection. When her death is

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announced, he has only a passing remark, "She should have died hereafter," and then goes on to philosophize on life in general. One can hardly help thinking how little he deserved the love she lavished on him.

Probably the greatest contrast is found in their attitude toward the murder of the king. The reason for this is simple; she is a woman and he a man. Like Goneril or Gertrude, she has inherited the natural weakness of Eve. Not for an instant does she hesitate to consider the consequences of her act. The passionate desire to attain the end blinds her for the moment from all thought or reflection. Not so with Macbeth. He coldly ponders over the results, lives the aftermath in his imagination, and when he consents to do the deed he is fully cognisant of the step he is about to take. Here, essentially, is the difference in the degree of their guilt and the explanation of the otherwise inconsistency in their punishments.

When the murder is done and they both stand with blood-stained hands, as the embodiment of evil and darkness within, there comes a knocking from without. Granted, that this knocking is symbolic of light, virtue, conscience or whatever else you will, it is only in Macbeth's soul that it strikes a sympathetic chord. He alone has a conscience, and thus we hear the first promptings of remorse,

To know my deed, 'twere best not to know myself.
Wake Duncan with thy knocking! I would thou couldst!"

To her it is only the material knocking of the king's

attendants and calls for immediate action to prevent discovery, but nothing more.

Her ambition attained, she sits quietly to reckon the cost. How different it is with Macbeth! He plunges on from crime to crime, stifling remorse. Instead of the meek, vacillating creature she had thought him to be, he has suddenly turned into a hideous monster which she has waked from dormancy and is now helpless to stop or control. The unforeseen results now break in on her as realities. Apprehending that her act has brought anything but happiness, she cries out in utter disappointment,

"Naught's had, all's spent,
When our desires are got without content.
'Tis safer to be that which we destroy
Than by destruction dwell in doubtful joy."

In the quieter moments that ensue, she is left more to herself and has time to reflect on what has happened. Clearer and clearer the horror of the deed manifests itself to her; she can almost smell the blood upon her hands. The realization is too great and results in a crash. The queen is dead, but Constance lingers on, a shattered relic of her former self. Her poor brain is torn with "thick-coming fancies". In her sleepless nights she lives over again all the horrors of that eventful night.

At last, driven to desperation and hoping to escape from this "sea of troubles", she ends her miserable life, probably "with a bare bodkin". We are not surprised to hear of her violent death because it is quite in keeping with her character. Yet, our minds still haunted by that pallid, haggard countenance, made even more ghastly in the light of her flickering candle, and her pitiful moans still ringing in our ears, we cannot prevent an unbidden sympathy from rising in our bosoms for this misguided creature, albeit we know her to be a murderess, at least at heart.

COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

According to the Requirement of
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By Sister M. John Berchmans, O.S.U., A.B.

COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL Thirteenth Article of the Series

PENANCE

DEFINITION

Penance is a sacrament of the New Law instituted by Christ, in which sins committed after baptism are forgiven through the priest's absolution, to those who with true sorrow confess their sins and promise to satisfy for the same.

MATTER OF THE SACRAMENT OF PENANCE

Remote Matter.—The sins of the penitent.
Proximate Matter.—The acts of the penitent, contrition, confession, satisfaction are the proximate matter.

FORM OF THE SACRAMENT OF PENANCE

The form consists in the words of absolution pronounced by the priest: "I absolve from thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost."

MINISTER OF SACRAMENT OF PENANCE

Priests and bishops are the sole ministers of this sacrament.

SACRAMENTAL GRACE OF SACRAMENT OF PENANCE

The sacramental grace is the right to receive at an opportune time actual graces for avoiding sin, overcoming temptation, and practicing works of satisfaction.

EFFECTS OF THE SACRAMENT OF PENANCE

1. It remits all the mortal sins committed after baptism, and the venial sins that are confessed with contrition.

2. It gives sanctifying grace, or increases it in the soul.
3. It remits the eternal punishment due to mortal sin.
4. Revival of all the merits of the good works which the soul had acquired while in the state of grace but which had been destroyed by sin.
5. It remits, by the virtue proper to the sacramental penance enjoined, more or less of the temporal punishment due to sin, according to the greater or less perfection either of the penance imposed, or of the dispositions of the penitent.

The Council of Trent says: "If any one say that, by means of penalties imposed by the confessor a person can not at all offer satisfaction to God through the merits of Jesus Christ,.....let him be anathema" (sess. xiv, can. 13.)

6. It ordinarily imparts both peace and security of conscience.

FIVE KINDS OF WORKS

First.—VIVIFYING works, which give life to the soul, like contrition.

Second.—LIVING works, which have charity for their principle and merit life everlasting.

Third.—MORTAL or DEADLY works, which inflict death on the soul, like mortal sins.

Fourth.—MORTIFIED works, which had been living and meritorious, but which have been struck with death by sin.

Fifth.—DEAD works, which are good in themselves but are performed in the state of mortal sin.

Dead works are not restored by the sacrament of penance. Hence how careful we should be to keep ourselves in the state of sanctifying grace for if we are not in this state, no matter how good the works we perform, they can never merit an eternal reward.

NECESSARY MATTER OF THE SACRAMENT OF PENANCE

The necessary matter of the sacrament of penance consists in all the mortal sins that one has committed since baptism, and which have never been confessed, that is submitted to the power of the keys.

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SUFFICIENT MATTER OF THE SACRAMENT OF PENANCE

The SUFFICIENT or FREE matter of this sacrament consists of those sins which we are NOT BOUND to submit to the power of the keys, namely:

First.—VENIAL sin, for these may be effaced by other means, such as receiving other sacraments, prayer, almsgiving, contrition, etc.

Second.—Sins whether mortal or venial, which have ALREADY been ABSOLVED BY THE POWER OF THE KEYS.

WHY THESE SINS CONSTITUTE THE SUFFICIENT MATTER OF PENANCE

First.—Venial sins constitute sufficient matter because when our Lord said to His Apostles, "Whose sins you shall forgive, they are forgiven them," He made no distinction between mortal and venial sins, consequently venial sins can be blotted out by the sacrament of penance.

Second.—Sins, mortal or venial, that have ALREADY been absolved, likewise constitute SUFFICIENT matter because we can still have contrition for them and although the absolution given does not destroy the sins, which are already forgiven by a former absolution, yet it produces other effects such as an increase of sanctifying grace, and a remission of punishment due to these sins.

VENIAL SIN

The derivation of the word VENIAL comes from the Latin word "venia", meaning "pardon", and venial sins are so called, because they are more easily pardoned than mortal sin. But we must remember that all sin offends God, and entails punishment either in this life or in purgatory, and if we reflect on the sufferings of the Holy Souls we shall better realize how an infinitely just God looks on venial sin.

ACTS OF THE PENITENT

1. Contrition.
2. Confession.
3. Satisfaction.

DERIVATION AND DEFINITION OF CONTRITION

The word "contrition" is derived from the Latin "conterere-contritum", "to break, to crush". The Council of Trent declares: "contrition, which holds the FIRST place among the acts of the penitent, is sorrow of heart and detestation of sin committed, with the resolve to sin no more." This council also distinguishes PERFECT contrition from imperfect contrition, which is called ATTRITION. WITHOUT SORROW for sin NO sin can be forgiven.

KINDS OF SORROWS

1. Contrition.
2. Attrition.

CONTRITION is a hatred and sorrow for sin springing from the love of God who has been grievously offended.

ATTRITION is a hatred and sorrow for sin springing from the loss of heaven and the fear of hell.

NECESSARY QUALITIES OF CONTRITION OR ATTRITION

Contrition, that is perfect, or IMPERFECT contrition, called ATTRITION must be:

First.—INTERIOR, that it must be real sorrow of HEART, not merely an external manifestation of repentance.

Second.—SUPERNATURAL, that is the contrition or attrition must be prompted by God's grace and aroused by motives springing from FAITH, as opposed to merely natural motives, such as loss of fortune, honor, and the like.

Third.—UNIVERSAL, that is the sorrow must extend at least to all mortal sin and include the resolution to avoid all mortal sin in the future.

Fourth.—SOVEREIGN, that is, the contrition or attrition must be such that no matter what evil may come, such evil must be preferred to sin. It is sufficient if our contrition be APPRECIATIVELY sovereign, which means, that our REASON looks upon sin as the greatest of evils, and our will detests it as such.

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QUALITIES OF CONFESSION

Confession must be,

First.—ENTIRE, that is the confession must include all mortal sins committed after baptism, and not yet confessed, and also those circumstances which alter the nature of a sin, such as, the number and kind, as far as by careful examination of conscience beforehand we can ascertain.

Second.—SINCERE, which means that the penitent must have the will to confess all those sins which he knows he is bound to confess.

Third.—CLEAR, which means that the confession must be made so as to be intelligible to the confessor.

THE TEACHER OF LATIN AND HIS KNOWLEDGE OF THE SUBJECT.

By Prof. Roy J. Deferrari, M.A., Ph.D.

Editor's Note: Dr Deferrari proposes to treat in successive numbers of the The Catholic School Journal general subjects of vital importance to the teacher of Latin, as well as more special topics dealing with class-room procedure. These articles will supply information which has been specially called for by teaching Sisters.

PROFESSOR Charles Bennett* once said: "x x x teaching is not the application of a method, but as Quintilian reminds us, it is a constant adaptation to the problem momentarily in hand. The two essentials of the teacher are a knowledge of his subject and skill in momentary adaptation." The wisdom of these words becomes more and more impressive as, year in and year out, we meet teachers of Latin, both religious and lay, who, although well informed on the recommendations of the "Classical Report" and other modern trends in the methodology of teaching, are not successful in teaching Latin. We needed no "Classical Investigation" to make us realize that, by and large, the teachers of Latin are not attaining with their pupils the essential objectives of Latin study, particularly the ability to read Latin as Latin. With all due regard for such factors as the crowded curriculum, the change in the mind of the American youth, and the distractions of modern American life, all of which are contributory to the present state of affairs, we believe that the chief cause is the teacher's lack of a proper knowledge of Latin, the subject which he proposes to teach.

It has been and still is quite frequent with professors of education to find fault both with the place that Latin and Greek hold in our modern educational system, and the methods employed in teaching these languages. The latter they blame as the main reason for the Latin teacher's failure to attain "proper objectives." As for Greek in our schools, with few exceptions it has gone the way of its fate in non-Catholic schools. It is almost extinct. In criticizing the methods of our teachers of Latin, critics have failed to note the change in class-room procedure that has recently come over the teacher of Latin. He is now most prominent in such modern pedagogical studies as will enable him to reach the so-called "proper objectives." But, from intimate association with two large examining bodies, we feel inclined to believe that there is an existing decline in the efficiency of Latin teaching; and this decline has come upon us within the last two or three years, and moreover, is due to the failure on the part of the Latin teacher to procure the first of Professor Bennett's essentials, "a knowledge of his subject."

Latin is a difficult language to know well, and consequently, to teach well, because it is the farthest

*Cf. Classical Journal, IV, 162.

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removed from our native tongue of all the languages ordinarily taught in high school. Yet a sudden increase in the demand for high school Latin teachers, together with the general tendency to consider Latin on a level with modern languages in the requirements of A. B. degree, has produced a large group of Latin teachers who have little more information on their subject than is included within the limits of the courses they are obliged to teach. The result is obvious; besides being unable to organize the material, the presentation of which must be subject to "momentary adaptation," they must perforce lack a proper appreciation of their subject, and fail to enjoy that enthusiasm which can arise in the work of those teachers only who are keenly aware of the value of the knowledge which they are trying to impart.

However, we must not condemn such teachers of Latin, who by force of circumstances are making the best of a difficult situation. But making the best of the situation entails a strenuous effort to obtain what is lacking in one's personal equipment. Summer schools, extension courses, and courses by correspondence are the usual means at the teacher's disposal.

Courses in the teaching of Latin are good, but best after the proper training has been received in the language itself. Instruction in Latin composition is always beneficial. In fact the writing of a sentence or two of Latin every day, as Cardinal Newman is reputed to have done, is highly to be recommended not only for one's knowledge of Latin but for fluency in English. An efficient course in historical Latin grammar is the only sound basis for an accurate treatment of English derivatives, a feature of elementary courses in Latin which has been recommended so strongly of late. Such courses, unfortunately, are available only in our larger institutions, but are very essential nevertheless. A knowledge of the life and civilization of Rome in its various phases is acquired through courses in the literature, in literary and political history, and in Roman life and archaeology. This work may be well supplemented by wide private reading both in the texts of the original language and in modern works. Moreover, if the proper courses are not available, the teacher can do much through private initiative, direction for the same being easily obtainable from the "Service Bureau for Classical Teachers" conducted by Miss F. Sabin at Teachers' College, Columbia, N. Y., or from the Latin department of any of our larger seats of learning. Consistent private reading of the Latin authors, be it only a paragraph a day, will eventually develop a facility in reading Latin which will enable the reader to realize for the first time that when we speak of Latin literature we speak of it in the same sense as we speak of English, French, German, or any other literature.

Some knowledge of Greek is truly essential for a teacher of Latin. This is a topic that in itself might be expanded at great length, but suffice it for the present to say that Miss Sabin, of the "Service Bureau" mentioned above, has made it possible for the Latin teacher to obtain at least a start in his study of Greek, through the publication of a series of pamphlets called "Little Studies in Greek." To some, a trip to Europe, visiting places of special

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interest to the classicist, or attendance at either the American School at Athens or the American School of Rome, or both, is also stimulating. While extremely beneficial and desirable, it is not essential. Close application to a study of the language and literature is the essential work.

And in conclusion may we say: the training in Latin as ordinarily received by our college graduates today is not sufficient for the successful teaching of Latin in our high schools. Additional special work, preferably a course for the M.A. in Latin at an institution which is a member of the American Association of Universities is the best way out of the difficulty. Failing this, private study as indicated above is necessary. The all important thing for the salvation of Latin in our school system is for the teacher to prepare herself adequately for her work. More and more do college and university teachers realize that they cannot describe in detail the course in Latin which should be followed as a preparation for entering college classes. Least of all, are they able to lay down the method of instruction to be followed in attaining the ends at which they professedly aim. The most they can do is to describe the attainments in Latin which the student entering college should have. All else rests with the teacher in the preparatory school.** But if the preparatory school teacher has no more knowledge of Latin than appears to be the case with many today, he is wholly unable to cope with the situation. He does not possess the material upon which to execute his skill in momentary adaptation.

**Cf. the requirements of the College Entrance Examination Board for 1928.

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A meritorious undertaking in the interest of utilization of the stage for the presentation of drama in harmony with the Catholic faith is carried on at Brooten, Minnesota, by the Catholic Dramatic Company, whose moving spirit is the Rev. Matthias Helfen. Father Helfen argues that the repertory of Catholic plays should include productions serious in purpose as well as comedies. He feels convinced that the stage might well be utilized as a means of bringing the public in general to a higher and more Catholic point of view. There have been plays purporting to be Catholic in influence which are notable for crudity and lack of taste. His laudable aim is to publish good Catholic plays that can be furnished at prices, including the royalties charged for production, so low as to be within the means of small parishes as well as large ones. Moreover, small and poor parishes are allowed special rates. Here is a list of some of the titles, with other information that will be of interest to Catholic parishes desirous of presenting good plays:

Beauty, a comedy drama in three acts, by Rev. Matthias Helfen; price, 50 cents net;

Mary Magdalene, religious play in three acts, for young ladies. By Rev. M. Helfen, price, 40 cents.

The Happy Jailbirds, Comedy for Male Characters; three acts; price 40 cents net;

Redemption, a play of human life, for mixed characters; four acts. Price, 50 cents net.

Little Nellie's Christmas Dream, a merry Christmas operetta for the little ones, in one act, by Rev. M. Helfen. Price, 25 cents net; music, 85 cents.

The Spy, a dramatization of J. Fenimore Cooper's novel. By Joseph P. Brentano. Patriotic play in three acts, for male and female characters. Price, 50 cents net;

In our District, a congratulatory sketch for female characters. In one act. By Joseph P. Brentano. Price, 25 cents net; eight copies, \$1.80. Purchasing eight or more copies of this play secures the right of staging it.

St. Cecilia's Oath, a drama in four acts for female characters, with chorus, drill and songs. By Edmund Waninger, adapted from the German of Dr. S. Pfeiffer. Price, 45 cents;

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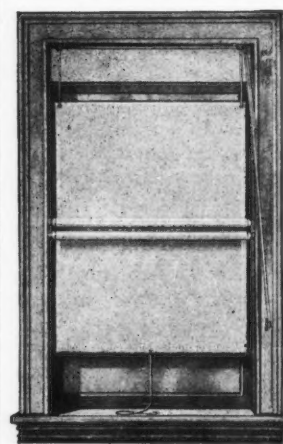
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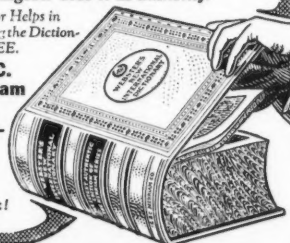
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BREVITIES OF THE MONTH

Rev. R. McDonald, S.J., Chaplain of St. Joseph's convent and academy, New Orleans, will have the unique experience of receiving the vows of his mother as a member of a New York religious community.

The faculty of Marymount College at Tarrytown, N. Y., received word that its President, Mother Mary Joseph Butler, who also is the Mother Vicar of the North American Vicariate, had been elected Superior General of the religious order of the Sacred Heart of Mary. The General Council met in Beziers, France. All former Superior Generals have been French.

Registration of students for 1926-27 at the University at Notre Dame, South Bend, Ind., has been stopped. The enrollment has reached 2,600, and the authorities have decided to limit the enrollment to this number.

A two year scholarship to the National Catholic School of Social Service, Washington, D. C., has been donated by the Rt. Rev. J. Cantwell.

This is the second scholarship donated to the School from the Los Angeles diocese, one already having been raised by the Diocesan Council of Catholic Women.

Rev. Adelard Laliberte, pastor of St. Ann's parish, Woonsocket, R. I., is head of the committee planning a new \$900,000 public high school. It will contain class-rooms accommodating 1,600 and assembly hall seating 1,250.

His Holiness, Pope Pius XI, was recently presented, at the Vatican, with a specially made American flag, the gift of Mrs. Charles Augustine Robinson, of New York City, the "National Flag Lady" of the Veterans of Foreign Wars. Mrs. Robinson, in 1923, presented a silk American flag to Queen Elizabeth, of Belgium.

To mark in public manner the services rendered to the Holy Land by the Friars Minor, it has been decided to commemorate the seventh centenary of the death of St. Francis of Assisi by naming a street in the city of Jerusalem in honor of the founder of the Franciscan Order. Municipal Council of Paris, has decided to name one of the streets of the capital for Cardinal Mercier.

Loretto Academy, Chicago, has a swimmer who hopes soon to equal Gertrude Ederle's achievement in conquering the English Channel. She is Miss Frances Mac who recently swam nearly seven miles in the cold, choppy water of Lake Michigan in less than four hours.

Reports from Mexico indicate the apparent difficulties facing Calles in his attempt to enforce the religious regulations of the constitution. Refusing to place the issues before the people to test their opinions by a ballot, he rules Mexico with the gun and the sword. Hundreds have been shot and wounded on both sides although Calles strives to suppress bad news. Everywhere in Mexico is confusion, dissension and dissatisfaction. It is the

inevitable outcome of forcing a people to obey laws that the people know are unjust, irreligious and tyrannical. The National Committee for the Protection of Religious Rights in Mexico is progressing thruout America.

It was decided at the Philadelphia convention of the Knights of Columbus to extend the Americanization work of the order throughout the country, which since the World War has become a notable part of American life.

About twenty-one years hence, on July 26, 1947, more than 10,000 letters of great historical importance, will be opened for public inspection. They are copies of letters written by President Lincoln and letters received by him, state papers, pamphlets, etc., the property of his son, Robert T. Lincoln, who died in July.

Jesuit professors of science and mathematics of the Eastern provinces have proposed a new schedule of studies leading to the degree of Bachelor of Science, it was disclosed at the fifth annual meeting of the American Association of Jesuit Scientists.

It remains now only for the officials of the various Jesuit universities and colleges to adopt the schedule. Its purpose is to give a definite arrangement of hours and offer a course of some elasticity.

The awarding of degrees by many summer schools in August focuses attention on a phase of religious life which is often overlooked by the public. Only those closely associated with the teaching work of the sisters appreciate the labor expended by them in fitting themselves for their duties in the classroom. It is a fact that a teaching sister's life is one of constant study. This augurs well for the continued development of the parochial school system along the line of high scholarship marked out for it.

The opening of the 1926-27 school term of the Catholic University of America will see two important innovations affecting its student body. One will be a new system of registration and the other installation of students as waiters in the campus dining halls.

That the pupils of Catholic schools are trained in loyalty, citizenship and patriotism as well as in the contents of their textbooks, is shown by the excellent records made by students of Catholic schools in various parts of the United States and Canada.

These successes frequently reported in these columns, are not confined to the students of elementary schools, but are also found in the High School and the colleges.

Five Sisters of Charity of Providence, after a half century's service to the poor, the sick, the young and the aged, joyously renewed their vows at a golden celebration in Mt. St. Vincent's, Seattle, in August.

Twelve Sisters of Charity celebrated the golden jubilee of their profession at Nazareth, Ky., on July 19.

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CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT

Good Reading for the Young.

At a gathering of normal school and teachers' college librarians, last winter, one of the speakers advanced the suggestion that the time has gone by for classifying books suitable for young persons as "juveniles", implying literature of a distinct type. The underlying characteristic of the best books usually referred to that category is their simplicity. As to subjects treated, they offer a wide variety, but whatever the theme it is presented with a lucidity of language and directness of method that are suited to readers generally who are interested in their subjects—the adult may profit from their perusal as well as the child.

No library of "juvenile literature" so called would be complete without "Aesop's Fables" and "Robinson Crusoe" and "Gulliver's Travels" and "The Arabian Nights", all of which classics were written not for children, but for men and women. If the proportion of men and women among their readers is small at the present time, the reason is likely to be that the men and women of today became familiar with them when they were young.

In homes possessing well selected libraries, it is not a bad thing to permit younger members of the family with a taste for reading to browse among the books at discretion. Maurice Francis Egan enjoyed this privilege. Describing his boyhood reading, he observes: "Circumstances have a great deal to do with our affection for books. Propinquity, they

say, leads very frequently to marriage, and if a book happens to be near and it is any kind of a book at all, there is a great temptation to develop an affection for it." Mr. Egan's "Confessions of a Book-Lover" reveals that he read with interest and not without profit a large number of the most famous books in the literature of the world before emerging from the period of early youth.

The idea of a special literature for children seems to have arisen toward the close of the Eighteenth century, and was exemplified at first by such writings as the "Sanford and Merton" of Thomas Day in England and "Tales of the Castle" by Madame de Genlis, in France. In the Nineteenth century it made fortunes for authors and publishers innumerable, in the United States as well as in all the countries of Europe. Maria Edgeworth and Hans Christian Anderson and the brothers Grimm will be long remembered for memorable work in this field. Sir Walter Scott entered it when he wrote "Tales of a Grandfather". Nathaniel Hawthorne won his earliest success with stories from American history and narratives of Greek heroes which might have been suggested by this work of Scott. Later the genius of Louisa May Alcott was content to expend itself in the creation of "juvenile fiction". Thomas Bailey Aldrich never wrote anything in prose more promising of long life than his "Story of a Bad Boy". Who shall say that the best of juvenile literature, frankly put forth as such, has not afforded delight to readers among the old as well as to boys and girls? Wholesome maturity rarely loses sympathy with the perplexities and adventures of youth.

Banalities and puerilities have been foisted upon the world in the name of "juvenile literature", but spurious output will be detected betimes by parents who make a practice of looking over in advance the books which they purpose to put into the hands of their children.

Under contemporaneous conditions home libraries are fewer than they were before the fashion of living in apartments came into vogue. For this and other reasons the responsibility of supervising children's reading rests largely upon teachers and librarians at the present time. Experience has taught them there is no more efficacious way of guarding the young against pernicious reading than providing them with access to good reading. Co-ordinating the reading which is done by pupils at their homes with studies they are pursuing at school goes far toward broadening the education of many who are destined to receive no formal education after finishing the grades. The boy or girl who has formed a taste for good reading may be trusted to "carry on" in intellectual life after leaving school, and instances are numerous in which individuals of this class possess at the age of forty cultivation superior to that of those who attended college but frittered away their time.

A Formidable Assault.

An article by Frederick G. Bonser, Professor of Education in Columbia

University, which has been published in several educational magazines, maintains that nearly everything of value which is claimed for the platoon plan of elementary school organization may be attained in schools having other plans of organization, and that the platoon plan cannot be adopted without violation of some of the basal principles of education, psychology and teaching.

As excellent things by no means necessitating platoon organization for their prosperity, he mentions library work, practical arts, playground and gymnastic activities and pupil assemblages in the auditorium. Glaring defects in the platoon plan, he summarizes as follows:

The separation of the tool subjects from the subjects in which the tools are used, by placing them respectively under separate teachers, makes the unity of experience within the schools for which we have been pleading for a quarter of a century almost impossible of realization in any way that is adequate or natural.

The departmentalization and the need to make the prompt shifting of classes, required by the machine-like exactness of the programme intervals, subordinate the needs of the children and teachers to the administration of the scheme.

By the plan of departmentalization, teachers of subjects other than the tool subjects are often required to meet (I cannot say teach) from six hundred to a thousand different children each week. This violates every modern conception of the personal relationships which we believe should exist between teachers and pupils, and tends to reduce the work to the most mechanical routine.

The so-called "fifty-fifty" division of time between the tool subjects and the "activities" is artificial and quite without consideration of relative values. With a number of different teachers all making demands upon children too young to appreciate relative values, there is a real danger of the exploitation of pupils. The best efforts of teachers to co-ordinate the assignments from day to day cannot fully eliminate this difficulty.

The one great claim for the platoon system which Professor Bonser does not assail seems to be its economy in cost. There is an opportunity for logical extremists to remark that by entirely doing away with schools the problem of cost would be eliminated altogether.

Contemporaneous Juvenile Delinquency.

Everyone who is brought into contact with children in large numbers must be interested more or less in the subject of juvenile delinquency, the extent of which at the present time as compared with times in the past is a subject of no little controversy. As in many other matters concerning which differences of opinion exist, the facts cannot be determined beyond question without reference to statistics, and reliable statistics are difficult to obtain.

If it were true, as sometimes is confidently asserted, that the young people of today are more prone to wick-

edness than were those of earlier generations, teachers would have reason for dread, for young folks of the rising generation constitute the raw material with which they have to deal. There have been chiefs of police and other persons claiming to speak with authority on such subjects who have attributed to the rising generation responsibility for the wave of crime that swept over the country in the years immediately succeeding the World War. Commentators in press and pulpit in many instances have accepted the conclusion and made it the basis of tirades against the young. Must parents and teachers and friends of humanity regard the future with despair?

Not if Miss Grace Abbott's report as chief of the Children's Bureau of the United States Department of Labor be accorded the degree of consideration which it seems to deserve. This report is based on statistics—the best statistics obtainable—the only reliable statistics on the subject which exist. These are gathered from the returns of the Census Bureau since 1880 and the records of juvenile courts in fourteen American cities covering a period of something like ten years. These statistics are not complete, but as the only reliable data on the subject, they must command confidence which loose assumptions, no matter how emphatically advanced, will not inspire in thoughtful minds.

The inescapable deduction from the data referred to is that the delinquency rate for the younger element of the population is declining—that the percentage of individuals between the ages of 18 and 20 confined in penal institutions is lower now than it was in the earlier years included in the review. Since 1904, the statistics show, there has been no increase in the percentage of the prison population between the ages of 21 and 24, or for the age group between 25 and 34, and the percentages are lower for recent years than for the years 1880 and 1890. The larger percentage of commitments at present as compared with earlier years is contributed by persons between the ages of 35 and 44. There was a tendency toward higher rates during the war years, 1918 and 1919, and there have been some fluctuations from year to year, but these circumstances are regarded as not significant.

On the basis of these statistics Miss Abbott asserts: "Sensational statements regarding increase of juvenile crime do not have a basis of fact." She goes on, however, to admit that new conditions have arisen, under which juvenile delinquency appears in forms that were previously unknown, and she wisely adds: "We must keep up with them as they develop and intelligently deal with new behavior problems as they rise to trouble us." There will be plenty of work for trainers of children, even if children as a rule are no worse in the present age than children were in ages gone before.

Practical Help to Religious Teachers.

An excellent nucleus for a working library for the use of teachers is a bound file of the Catholic School Jour-

nal. The institutions in which these files exist have made a practice of carefully preserving the numbers from month to month and having them put into covers at the end of each year. Educational literature is an essential feature in the equipment of the modern school, and no small proportion of the literature of this character which is most practically helpful to teachers makes its initial if not its only appearance in the form of contributions to periodicals.

Often the Journal receives from convents and from Catholic high schools and colleges orders for particular numbers of the publication which have been mislaid and are desired for reperusal, but it does not always happen that these orders can be filled. Among the larger institutions there are some which subscribe for more than one copy, for the purpose of affording all the members of their teaching staffs early access to the magazine. There are, however, instances of religious teachers who are without access to the Journal, but would like to see it, yet do not feel financially equal to sparing the cost of subscription from their slender means.

Catholic women's clubs and other societies seeking opportunities of useful service have paid the subscription fee and sent the Journal to religious teachers, by whom the thoughtful courtesy was much appreciated. There may be members of the clergy, regardless of a situation in which much good is possible at a small outlay, who will see fit to suggest to societies under their guidance the making of similar gifts.

Modern Youth and Its Perils

President James Rowland Angell of Yale University addressed the Yale Club of Chicago, on the occasion of the sixtieth anniversary of the founding of that organization, and, referring to a mob outbreak on the campus which had been sufficiently riotous to call for the intervention of the New Haven authorities, observed that there had been freshman disturbances not only as long ago as 1867, but as long ago as 1818. "I judge the disease to be hereditary," was his conclusion; "I do not regard it as extremely detrimental." A newspaper headline writer summarized the matter under this caption, "Yale President Says Freshmen Still Are Fresh," another version of the old saying that "boys will be boys."

So far as innate viciousness is concerned, the probability is that the present generation is no worse than others gone before, but another aspect of the matter may be worthy of consideration, for conduct is influenced not only by heredity, but also by environment. At a national conference on the subject of motion pictures, which also was held at Chicago, Professor Ross, of the University of Wisconsin asserted that the insidious influence of passionate dramas upon the souls of boys and girls calls for immediate action by parents which will prohibit the admission of children to movie plays dealing with problems of sex. Previous generations, he continued, have had no such danger to contend with. He went on to declare

that as a result of "premature exposure" to sex-stimulating films "the love chase has come to be the master interest in the life of many."

"Among some of the groups of handsome Polynesians on the islets in the South Seas, the young people give themselves up freely to love. One wonders, if we keep on letting the children see all the films, whether the ancient restraints will not go entirely by the board and the freedom of the South Seas take their place."

There are other "exposures" to which contemporaneous youth is subjected and from which young people generally in former times were exempt—the flood of pernicious literature, the "hip-flask" at social gatherings, and conditions growing out of the rise of the automobile as a factor in modern life.

Parents and teachers, considering the situation, will realize that especial vigilance is incumbent upon them to shield the young from vicious influences, by keeping them as far as possible away from places where such influences exist. Sooner or later, however, the average youth must take his place in the world, and then his safety from temptation will depend upon the powers of resistance inherent within himself. In the existing crisis education is the great reliance of the forces of law and order—of the cause of civilization. Catholic education, stressing training in religion and morals, offers the logical refuge from the perils that menace the boys and girls of Twentieth Century America.

Supervise Written Work.

There is a great deal of waste in connection with written work by school children, and the least important part of it is the waste of paper and ink.

Many a pupil has spoiled his handwriting as a result of slovenly methods acquired in the process of copying or performing penalties, like that of writing words a hundred times because they have been misspelled.

When a pupil is writing for the sake of improving his calligraphy by practice, it is natural that he should take pains in the formation of the letters, but when obliged to write a hundred or a thousand words because he has made mistakes in spelling, his only object is to perform the task as quickly as may be, and in his haste he slurs his work. The effect of this upon his subconscious ego is unfortunate, for, without realization of the fact that bad habits are as easily contracted as good ones, he is fastening upon himself bad habits in writing.

Many a teacher who has imposed written tasks and pleased herself with the reflection that the pupils to whom these had been assigned were usefully employed at least to the extent of gaining practice in writing, would be disabused of the notion if she were to look over the careless results of the performance. It is human nature, when requirements may be met without trouble to pay no need to quality and concentrate every effort upon getting the work finished as fast as possible.

The only safeguard against unhappy consequences when written work is prescribed is careful inspection of the product. In addition to this, a very excellent rule is to hold pupils to careful self-criticism of their written work before handing it in.

HUMOR OF THE SCHOOL ROOM

Quiry on Scope of Belief

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the stories of the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes, for though I have not seen it, I have seen others that have. Besides there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Does thee believe thee has any?"

Truth vs. Sentiment

The visitor held out her arms to the small son of the house. "Don't you want to kiss me, Tommy?"

"No, I don't," said Tommy, stepping back.

"Why, don't you like me, dear?"

"No, I don't."

"Why not?"

"Because you're ugly—that's why not."

"Tommy!" interrupted the boy's mother. "Aren't you ashamed?"

"Well," said Tommy, "I got punished for not tellin' the truth yesterday, and I'm not going to run any risks today."

Sounds Reasonable Enough

They were discussing the North American Indian in a school one day when the teacher asked if any one could tell what the leaders of the tribes were called.

"Chiefs" answered one bright little girl.

"Correct. Now can any of you tell me what the women were called?"

There was silence for some time, and then a small boy frantically waved his hand for recognition.

"Well, Frankie?" said the teacher.

"Mis-chiefs", he announced, proudly.

A Dimension Unthinkable

"Is the world round?" a school-ma'am asked the little boy.

"No'm."

"It isn't, eh? Is it flat then?"

"No'm."

"Are you crazy, child? If the world isn't round and isn't flat, what is it?"

"Pop says it's crooked."

In Attendance at College

Visitor: "So your boy is in college, is he, Mr. Corn-tossle?"

Farmer: "I can't say exackly. He's in ther ball nine, an' in ther rowin' crew, an' in ther jimnayzeeum, an' in ther dommytory, but whether he's ever in ther college is more'n I kin find out by any of his letters."

Points of Resemblance

A woman entered Cossitt Library the other day and solicited the assistance of a desk clerk.

"I am searching for a book called 'The Dentist's Infirmary,'" she said. "The president of our Library Club told me to get it."

"'The Dentist's Infirmary?'" repeated the clerk with a rising inflection, vainly trying to associate such a book with such a study class.

"Yes," replied the woman, "it's all about devils and angels and such like."

The light of understanding dawned upon the face of the puzzled clerk.

"Oh, you mean Dante's 'Inferno.'"

Making His Aunt Happy

"It is the duty of every one to make at least one person happy during the week," said a Sunday school teacher. "Now, have you done so, Johnny?"

"Yes," said Johnny promptly.

"That's right. What did you do?"

"I went to visit my aunt, and she's always happy when I go home."

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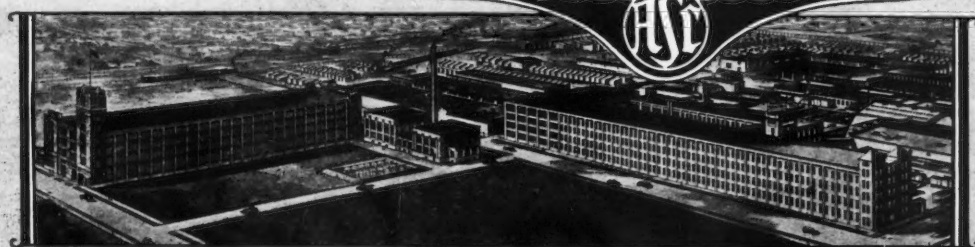
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NEW BOOKS REVIEWED

A Course in Methods of Arithmetic.

By Sister Mary Eberhard-Jones, O.S.F., Ph.D., Directress of Franciscan Sisters' Normal School, Glen Riddle, Pa. Foreword by Very Rev. Felix M. Kirsch, O.M. Cap., Rector Capuchin College, Catholic University of America. Preface by Rev. F. A. Diehl, O.S.A., Professor of Psychology, Villanova College. Cloth, 496 pages. Price, D. C. Heath and Company, Boston.

This is a book for teachers. It is an original and thought-provoking volume, throwing a bright light on the subject of education in general. All who are concerned in educational work can profit by its perusal. The underlying idea presented is that the business of the educator is to study his environment and adapt his aims and methods to its needs. But he must guard against innovation for which there is no better basis than the love of change. There is much of practical value to be gained from the study of the past. The opening chapter is an illuminating history of the development of the science of numbers, the remainder of the volume indicating how arithmetic should be taught in order to make the most of its cultural, disciplinary and spiritual values. Notably interesting are the suggestions for the correlation of arithmetic with other subjects in the curriculum, even with instruction in religion.

Measurement of Intelligence by Drawings. By Florence L. Goodenough, Ph.D., Research Assistant Professor, Institute of Child Welfare, University of Minnesota. Cloth, 177 pages. Price, \$1.80 net. World Book Company, Yonkers-on-Hudson, New York.

Goodenough Intelligence Test. By the same author. Children's Drawing Sheet, in package of 25, with Key and Class Record. Price, 60 cents net. World Book Company, Yonkers-on-Hudson, New York.

Teachers who have been looking for a system of measuring the intelligence which does not involve the use of language will be interested in the conclusions which have been reached by Dr. Goodenough after minute analysis and study of thousands of drawings, many of them made by little ones from families of recently arrived immigrants, and by young people incapacitated for use of the ordinary intelligence tests by reason of deafness. The test utilizes nothing but the child's single drawing of a man, and by its means a whole class may be tested in something like ten minutes. The author states that the results are uninfluenced by the ordinary type of art instruction and that their reliability is fully on a par with that of other methods employed in testing the intelligence of groups of children of primary school age.

Elements of Experimental Psychology. By the Rev. J. de la Vaissiere, S.J. Authorized Translation from the Fifth French Edition, by the Rev. S. A. Raemers, M.A. Cloth, 438 pages. Price, \$3 net. B. Herder Book Co., St. Louis, Mo.

This work is written not as a laboratory manual but as a guide for those engaged in the study of philosophy. Grouping in a methodical way the principal results obtained by experimenters, it does not pretend to go into the technique of experiment, but aims at furnishing students with the means of measuring the contributions of psychological investigation to the progress of philosophical knowledge. It is broad in its survey and keenly analytical in its method, in contrast with the writings of pseudo-scientific authors on the same subject, and its careful perusal will tend to put thoughtful readers on guard against unsound assumptions which have been made the basis of misleading theories. A very full bibliography of the subject is one of the useful features of the book.

Lancelot et Galaad. Mis en Nouveau Language. Par Myrrha Lot-Borodine et Gertrude Schoepperle. Avec une Introduction par Roger Loomis. Cloth, 226 pages. Price, \$1.10 net. Oxford University Press, American Branch, New York.

Among the many attestations of the vitality of the Arthurian legend which are scattered through the literature of the centuries none is more interesting than the work of the monk of Citeau who chose Galaad to represent the perfect seeker after God. The story, suggested by a myth of pagan Celts, and made to serve pure purposes of moral inspiration in an age illumined by the Christian religion, exercises over poetic minds the fascination attaching to all old writings possessing historic significance as well as literary charm. Here is a useful modernization of its essentials—a delicate, faithful version of a mediaeval classic romance in a form available for use in the class-room by students of French.

How to Teach General Science. Notes and Suggestions of Practical Aid to Every General Science Teacher. By J. O. Frank, A.M., Professor of Science Education in the Wisconsin State Normal School at Oshkosh. Cloth, 240 pages. Price, P. Blakiston's Son & Co., Philadelphia.

The object of this volume, the author explains, is to supplement rather than replace any other on the subject of which it treats. The matter it contains has been taught in manuscript to more than two hundred teachers at the State normal school at Oshkosh and at the University of Colorado. In smaller towns many instructors are called upon to teach science with little apparatus and without library facilities considered indispensable by those who are fortunate enough to occupy positions in schools which are better equipped. Here are practical suggestions that will prove practically helpful where help is sadly needed, the chapter on "Special Teaching Aids" being a guide to val-

uable material much of which is easily accessible. There are well-considered chapters on "Efficient Classroom Technique," "Special Problems in General Science Teaching," "How to Create and Maintain Interest in General Science," and "The Measurement of Results." There is a worthwhile chapter of "Suggestions to the Inexperienced Teacher." Let it not be inferred that only inexperienced teachers will be interested in the book. It is full of valuable material, well organized, and contains much helpful criticism, as well as a historical survey of science teaching in general.

Self-Improvement. A Study of Criticism for Teachers. By Sheldon Emmor Davis, Ph.D., President of State Normal College, Dillon, Montana. Cloth, 280 pages. Price, The Macmillan Company, New York.

The author explains in the Foreword that in his opinion "all teacher improvement is self-improvement," and that therefore teachers must study their own technique. His book is intended to help them in this course. The opening pages are devoted to comment on mannerisms and other drawbacks to successful work with pupils, in the confident belief that when faults are indicated teachers who unconsciously commit them will recognize a chance on their part for improvement, and will improve. The book discusses classroom methods, and throws out innumerable excellent suggestions.

The Left Hand. A Novel. By Rev. C. F. Donovan, Managing Editor of the New World, Official Newspaper of the Archdiocese of Chicago. Cloth, 302 pages. Price, \$2 net. Joseph H. Meier, Publisher, 64 West Randolph Street, Chicago.

Here is a story that deals with contemporaneous problems and with characters so easily recognized that no one hesitates in referring them to flesh and blood originals daily encountered in real life. The hero of the tale is a manly young Chicago lawyer, who served with the American forces in France during the world war, and there was brought into contact with Catholic priests whose performance of their duties as chaplains gave him, non-Catholic though he was, a profound respect for them and their religion. Returned to America, he falls in love with a Catholic girl. At about the same time he is approached with the offer of nomination for Congress. This is a very bald statement of the general situation, for the story is full of incident. Suffice it to relate, however, that the point of the story turns on the effort of the hero's political backers to induce him to join hands with the Ku Klux Klan as a condition of their support at the election, and that when the dastardly meanness of the bargain forces itself upon his realization his manliness revolts from the shameful trade and he denounces the Klan and its ways in a speech at a meeting of his constituents. In the sequel, he makes a study of religion and enters the fold of the Catholic church, after which he is accepted as a lover by the heroine of the story, an altogether lovely young

woman, who had admired him from their first meeting, but had repelled him as a suitor because of her conviction that nothing but unhappiness could come of a mixed marriage. The reverend author's familiarity with life might seem mysterious but for the fact that he was an army chaplain during the war and has enjoyed experience in more than one other field of active usefulness, including the editorial management of a well-known religious publication of wide circulation. He certainly is to be credited with fresh and original treatment of a pertinent theme, demonstrating that when well written a problem novel may provide interesting as well as instructive reading.

American Cardinal Readers for Catholic Parochial Schools. Book Eight. Editor, T. Adrian Curtis, A.B., LL.B., Principal Alexander Hamilton Junior High School, New York; Associate Editor, Sister Mary Gertrude, A.M., Former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, New Jersey; Advisory Editor, Arthur H. Quinn, Ph.D., Litt.D., Professor of English, University of Pennsylvania. Cloth, 566 pages. Price (list), 96 cents net; to schools, 72 cents net. Benziger Brothers, New York.

Teachers' Manual to Accompany American Cardinal Readers for Catholic and Parochial Schools. Notes and Suggestions for Books Seven and Eight. Paper cover, 61 pages. Price,..... Benziger Brothers, New York.

All of the books of this series have now been issued from the press, except Book Nine, and that will be soon forthcoming. The exceedingly high standard reached in the first seven books has been maintained in Book Eight. Of the religious material which forms a distinctive portion of the contents, the explanation is made that it is introduced not with the idea of presenting religion didactically, but with the hope of giving interesting subject matter from which the Catholic viewpoint will be absorbed unconsciously. "In the matter of moral training, much may be done through the skillful handling of the literature period. Prose and poetry that are of spiritual significance have been selected so that the teacher will have material that will supplement in an effective way the periods of religious training." There is a wide variety of subjects in the selections, all of which are of high merit. Current authors are well represented. The Manual contains suggestions for teachers as to possible methods of procedure in regard to each lesson. The books of the series are beautifully printed and substantially bound.

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in their experience presented orthographical difficulties to pupils. These lists were checked with several standard lists, and the result is presented in this little book. The words are arranged alphabetically and also in lesson series appropriate for pupils in each of the four high school years.

Elements of Business Training. By John M. Brewer, Associate Professor of Education and Director of the Bureau of Educational Guidance, Graduate School of Education, Harvard University, and Floyd Hurlbut, Superintendent of Schools, Bay Shore, New York. Cloth, 272 pages. Price, \$1.32 net. Ginn and Company, Boston.

This is essentially a modern textbook on the subject to which it relates. Not only does it explain the duties of the common positions in business, but provides for testing the student's aptitude by trying him out on work resembling that which he would have to perform as an incumbent of many of the positions discussed. Furthermore it is packed with information useful as a foundation for an advanced commercial course and also as a practical preparation for performing the duties of a junior worker in a business house. It will be valuable in training young men for business and for indicating the kind of work for which, as individuals, they have greatest natural capacities.

First Lessons in Learning to Study. By Ernest Horn, Prudence Cutright and Madeline Darrough Horne. Cloth, 132 pages. Price, 64 cents, net. Ginn and Company, Boston.

Intended for the second semester of the first year, this is simpler in vocabulary and material than Book One of the series of which it forms a part. It is not meant to take the place of literary readers, but to supplement them. Beautifully and attractively illustrated, every lesson compels accurate observation of the pictures as well as attentive reading of the text, the training which the book provides being planned with the idea of developing by exercise those habits, attitudes and skills which are essential to enable readers to get the most out of whatever they are called upon to read. The authors are educators of experience and in sympathy with the latest theories relating to instruction in the important accomplishment of reading.

Junior Latin Lessons. Book One. By Benjamin L. D'Ooge, Ph.D., Professor of Latin, Michigan State Normal College, and Dorothy M. Roehm, A.M., Teacher of Latin and Greek, Northwestern High School, Detroit, Michigan. Cloth, 373 pages. Price, \$1.36 net. Ginn and Company, Boston.

An excellent way to introduce young people to the study of the Latin language is to begin by giving them a certain amount of definite knowledge regarding the Roman people. With this information they will be prepared to take a lively interest in the easier Latin classics. Such information regarding the Romans and their mode

of life as is likely to prove entertaining to young Americans is supplied in the volume under review, and is conveyed in simple Latin. When the book is finished, the pupil who has been instructed by its means will possess a sufficient Latin vocabulary to assist him in going forward much more rapidly than is possible to most of those who have begun the study in the ordinary way. The book contains a colored frontispiece and a number of well-chosen illustrations in black and white.

Conduct and Citizenship. By Edwin C. Broome, Superintendent of Schools, Philadelphia, Pennsylvania, and Edwin W. Adams, Principal, Philadelphia Normal School. Cloth, 422 pages. Price, The Macmillan Company, New York.

To provide for young Americans a system of training that shall conduce to their intelligent and willing performance of the duties of good citizenship is the announced object of this book, which explains American institutions and makes this answer to the question, "Who is the good American citizen?"—"A good citizen is a well-behaved person—one who is obedient, honest, trustworthy, sympathetic, loyal, considerate of others, dutiful, industrious, reverent, provident, an active force for good." The book is intended for boys and girls from 12 to 15 years of age.

Ready to Read. A Pre-Primer. Stiff paper covers, 29 pages. Price, 12 cents (to schools 9 cents net). Benzinger Brothers, New York.

This attractive little book for the very youngest learners, is by the editors of the American Cardinal Readers for Catholic Parochial Schools. It is copiously illustrated by Martin F. Gleason, who supplied illustrations for those readers. As indicative of a very important characteristic of the contents of the Cardinal Readers, it is worthy of observance that the interesting though necessarily simple text of the pre-primer has been made to carry wholesome moral suggestions in a way that will win the allegiance of children, and influence them for good.

Sacred Eloquence. A Guide Book for Seminarians. By Charles H. Schultz, M.A., LL.D., Sacred Oratory, English, Sociology, Saint Francis Seminary, Loretto, Pennsylvania. Cloth, 269 pages. Price, \$2 net. Metropolitan Press, John Murphy Company, Baltimore, Maryland.

"Sacred Eloquence" is an impressive title, for of all descriptions of oratory none is of equal importance with that which contributes to the maintenance and spread of religion, religion being the foundation of morality and the source of civilization. In his Encyclical of 1917, the Holy Father, Benedict XV, deploring the menace of a lowering of standards to pagan levels, emphasized as a need of the time the efficacious preaching of the Word of God. Here is a systematic treatise for the training of preachers. Unburdened with technical terminology, it presents in a brief and practical

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The Iroquois Arithmetics. For School and Life. Book Two. Grades Five and Six. By Harry DeW. DeGroat, Principal of the State Normal School, Cortland, New York; Sidney G. Firman, Superintendent of Schools, Glen Ridge, New Jersey; William A. Smith, Superintendent of Schools, Hackensack, New Jersey. Cloth, 339 pages. Price, Iroquois Publishing Company, Inc., Syracuse, N. Y.

This series of books has been prepared by experienced teachers, familiar with the results of modern researches and surveys. The drill provided is proportioned to the difficulty of the operations involved as determined by exhaustive tests, so that time is not used on easy work which might better be devoted to the mastery of what is equally essential but harder to acquire. Psychology teaches that in order to secure the best results with pupils it is necessary first to convince them of practical benefit that will follow the acquisition of what it is proposed to elucidate. This practice is followed in these books. The subject of fractions, often a stumbling block with learners, is very happily handled.

Manna Almanac. The Young Folks' Delight. 1926. Stiff paper covers, 96 pages, richly illustrated. Price, 25 cents, postpaid. The Salvatorian Fathers Publishing Department, St. Nazianz, Wisconsin.

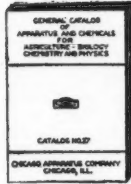
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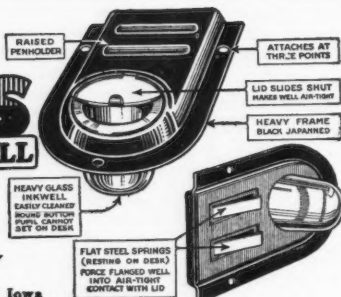
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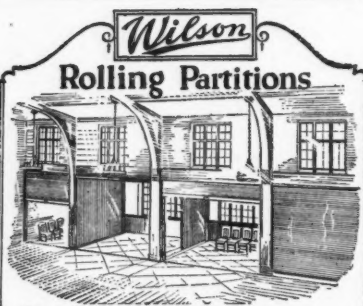
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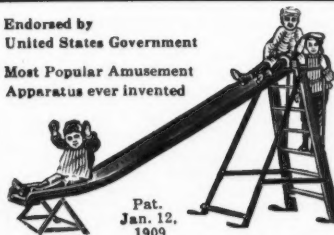
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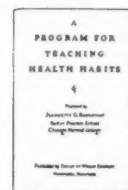
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